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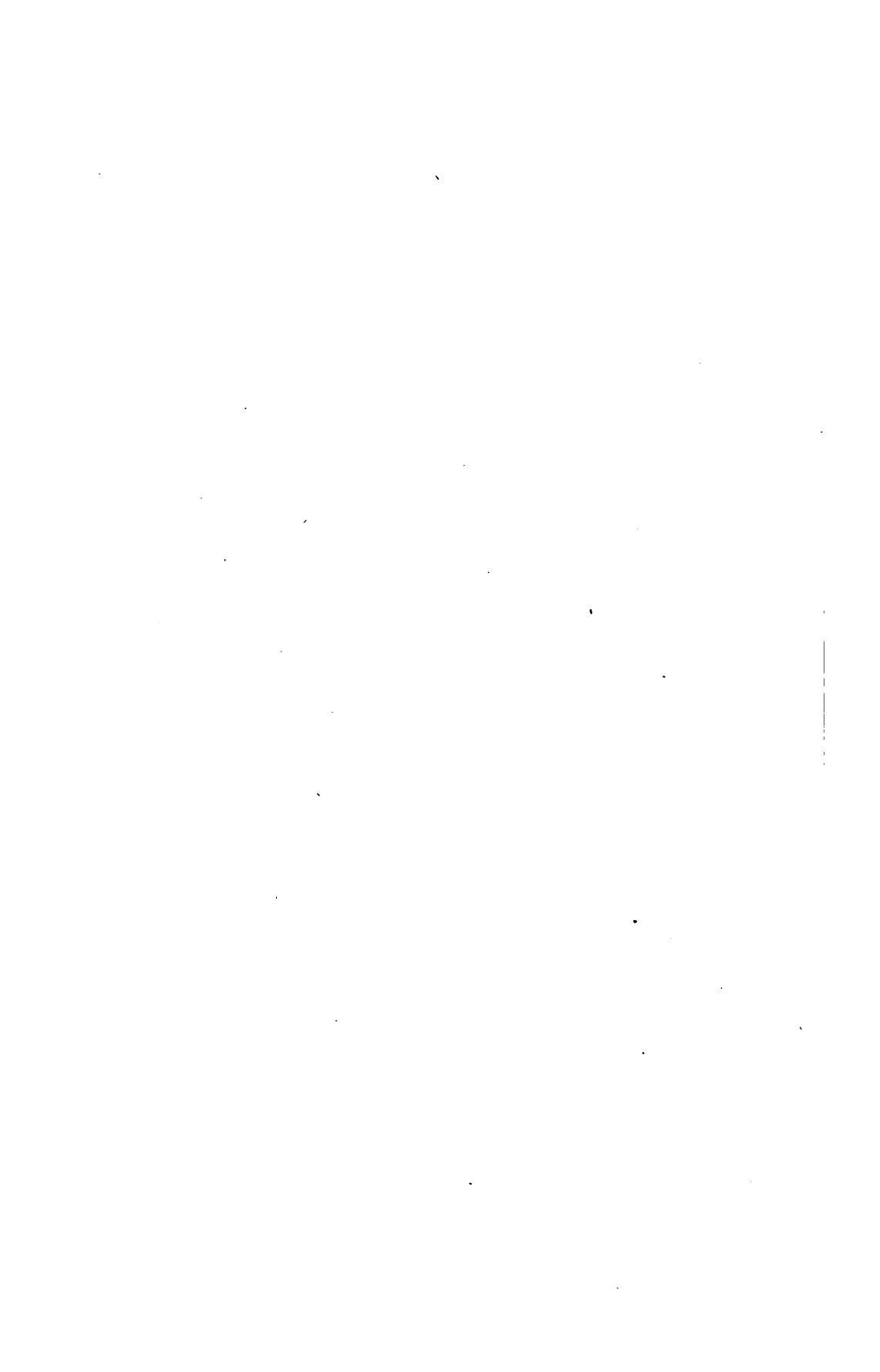


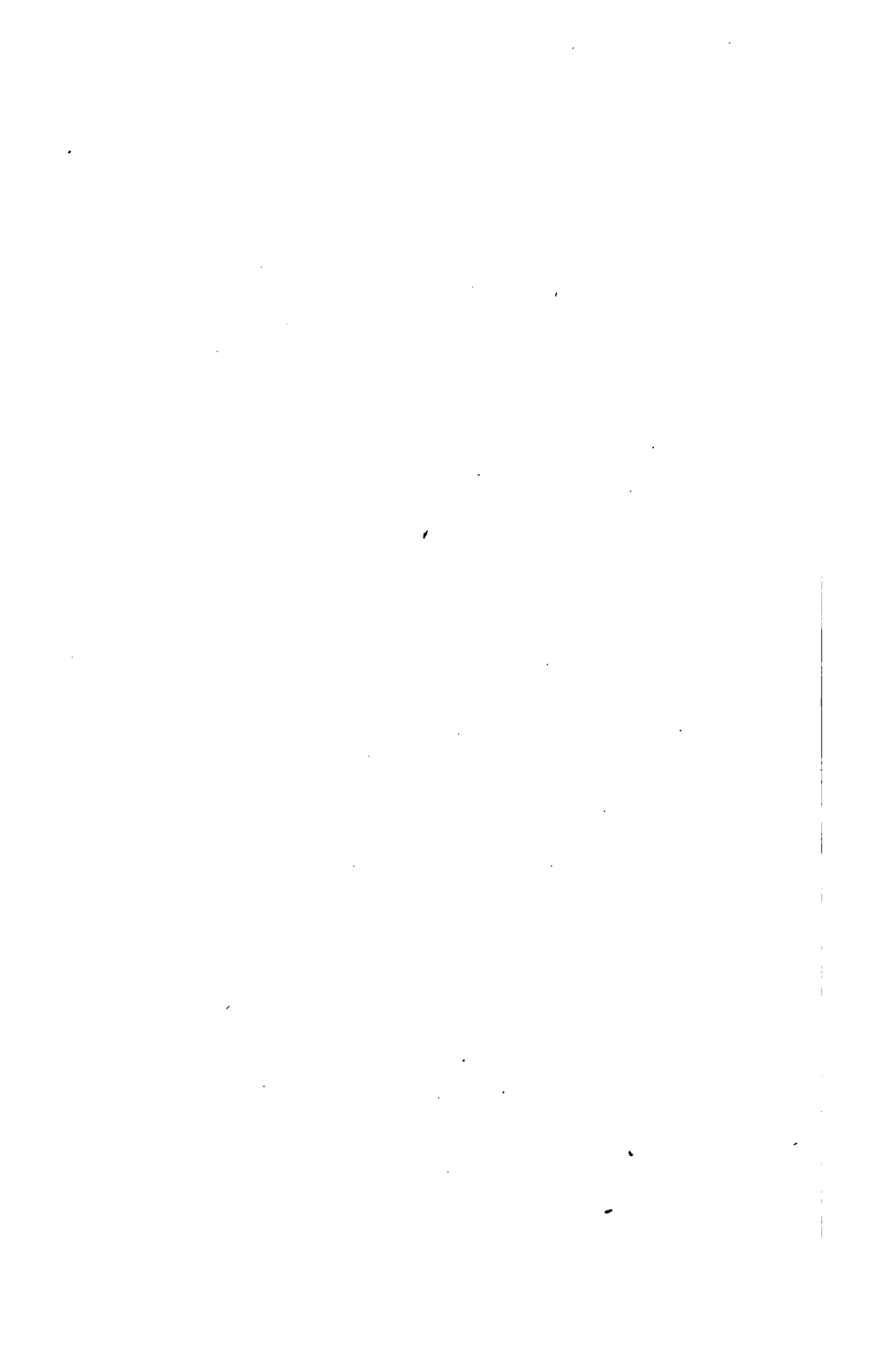


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AN
ESSAY
CONCERNING
THE NATURE OF MAN.

BY
JOHN DAYMAN.

LONDON:
LONGMAN, REES, ORME, BROWN, GREEN, & LONGMAN,
PATERNOSTER ROW.

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ADVERTISEMENT.

IN the following work the reader will probably remark some things on which the Author wishes to say a few words.

In the first place, he will perhaps object to the frequency and length of the quotations from Scripture, instead of the passages being referred to.

To this the reply is: That the main object of the work being to shew the Scripture doctrine of Man's nature, it was impossible to attain that object without adducing numerous passages from the Sacred writings in proof of the soundness of the views taken. Many texts also had to be cited and explained, which, had they been overlooked or omitted, might have been afterwards appealed to as contradictory to the hypothesis set up. The passages themselves, therefore, have been made an integral portion of the work, instead of being merely referred to, not only because they are necessary links in the chain of argument, but because their language is more

forcible and irrefragable than any other that could be devised.

In the next place, it may be thought that the argument is too redundant, and is too frequently re-stated. But it was my wish to carry, if possible, the same full and irresistible conviction to the minds of others, which I feel myself; and to leave no very material portion of a subject of such vital importance untouched, though at the risk of being deemed prolix. Truth is the thing I have in view, and if the belief in it be established, either by an acknowledgment of the soundness of my argument, or an irresistible refutation of it, my object will have been equally obtained.

I have only to add, that as, during the progress of this work, I have carefully abstained from every, even the smallest, iota of conversational discussion on its subject matter; so, after its publication, I hope nothing shall tempt me into a *vivâ voce* debate concerning its merits or demerits; since the cause which it advocates can, in such case, scarcely fail to suffer from the unavoidable insufficiency of the support so received. My opinions are recorded by *the press*: those who dissent from may refute them, if they can, through the same medium.

CONTENTS.

	Page
INTRODUCTION	1

CHAP. I.

Statement of the probable Causes which gave rise to, and have continued to the present Times, the com- monly-received Opinion of Human Nature	5
---	---

CHAP. II.

Moses' Account of the Creation of Man stated and ex- amined—The Tree of Knowledge the test of Man's obedience—The certain Consequences of eating of its Fruit distinctly foretold to him by God—The Serpent, his Temptation, and its success—The im- mediate effects on Adam and Eve—God's Sentences on the Delinquents considered	15
--	----

CHAP. III.

Of the word נפש—The different Senses in which it is used in the Pentateuch—No trace of any allusion to an Immaterial Soul in the Divine Communications to the Patriarchs, nor in the four last Books of Moses..	31
--	----

CHAP. IV.

Of the Historical portion of the Scriptures subsequent to Moses—Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther	41
--	----

CHAP. V.

	Page
The Book of Job—The Psalms—The Proverbs—Ecclesiastes—and Solomon's Song	52

CHAP. VI.

The Prophets	79
--------------------	----

CHAP. VII.

The Apocrypha, and the Period which intervened between the Cessation of Inspiration and the Ministry of Christ	95
--	----

CHAP. VIII.

THE GOSPELS AND THE ACTS OF THE APOSTLES.

General preliminary Remarks—The Senses in which "Spirit" and "Spiritual" are used—The Discourses and Parables of Christ; his Prophecies and their fulfilment of his own Death and Resurrection; those Facts constantly insisted on by the Apostles	103
--	-----

CHAP. IX.

The Epistles and the Revelations	132
--	-----

CHAP. X.

Summary of the Doctrine—Arguments to shew its coincidence with Scripture; with the Belief of the First Ages of the Church; with Reason—Absurdity of Metaphysical Error embraced and held fast—Objections stated and answered—Conclusion	145
---	-----

An Essay

CONCERNING

THE NATURE OF MAN.

INTRODUCTION.

To a being like Man, endowed with reason and possessed of free will, there can scarcely be any inquiry so interesting as that which concerns his nature, and but few objects of acquirement equal in value with a true knowledge of it. For if, on the one hand, he rate himself so low in the scale of creation as to esteem the period between his birth and death all that of conscious existence shall ever be his, it necessarily follows, as experience has shewn*, that he can have no, or

* The savages of New Holland, who appear to be the furthest removed from civilization of the human race, seem from all accounts to have no or very little idea of religion, and not much more of right and wrong; and the most hardened villains and unrelenting murderers in civilized countries have generally been without any, or at best with but a very indistinct notion of a future state. The terrors, and what is mis-

at least very little, sense of a moral tie ; while, on the other hand, if he attribute to himself qualities of the existence of which he has no proof, but which he believes to be analogous to those possessed by unknown beings of a higher order than himself, there is not only the danger of his being puffed up with that secret pride so grateful to the human heart, which makes him think more highly of himself than he ought to think, but also that he shall involve himself in an inextricable labyrinth of errors, out of which no clue exists to guide him.

As the author of these pages is a firm believer in the authenticity and sacred character of the Scriptures, as received by the Protestant churches, and never knew a single individual (and perhaps none ever existed) who had examined and compared them seriously and dispassionately, that was not so, they will furnish, almost exclusively, the materials of his work, as he thinks they ought to have done for the works of those who have preceded him on the same subject ; at the same time, for the reason before given, (namely, that those who know the Scriptures believe them,) it is no part of his plan to enter on a disquisition to prove their

named the repentance, of such, when frightened at a description of impending punishment, do not invalidate the argument.

truth, though, in addition to the numerous irrefragable arguments already in existence, he thinks many, and those very powerful ones too, might be offered, in support of that position.

As the nature of Man will be exhibited in a light essentially different, not only from the commonly received notions of the multitude, but from that in which it has been viewed by a long and illustrious series of the acutest reasoners, the deepest thinkers, and the best men of many ages, it may be deemed presumption in an humble and not learned individual (for it is his misfortune not to understand Hebrew) singly to oppose himself to such a host. The objection can occur to no one more forcibly than it has done to the author, who, though long satisfied of the correctness of his own views, has delayed for many years to lay them before the world, from a distrust of his own judgment, as it is at variance with the accumulated labours of ages. Nothing but a conviction, not only of the truth but of the importance of those views, and that it is a duty which every man owes to his fellow men to do them all the service in his power, (and what greater service can be rendered them, than to give them a true knowledge of themselves?) could have induced him to adopt a course which he is well aware will expose him to many heavy charges and much obloquy. If, however, the doctrines which will be advocated in the follow-

ing pages be true, then their speedy and universal propagation and adoption must advance the interests of Christianity:—should they be false, the same Volume whence the arguments in their support are mainly drawn, will unquestionably furnish ample means of proving them to be so.

CHAPTER I.

Statement of the probable Causes which gave rise to, and have continued to the present time, the commonly-received Opinion of Human Nature.

MAN, according to the metaphysicians, is a being composed of a material body, furnished with various organs, and fitted for innumerable functions, but subject, sooner or later, to inevitable dissolution; which body is directed by an immaterial soul, that shall survive it, and which is in its essence eternal.

As this notion of two natures in man is not only of very high antiquity, but has been, and is, almost universal, it may seem strange at a first view, that if it be a wrong one, it should so long have retained its hold; but when we consider how small a portion of mankind thinks at all, and of that small portion how very few will undergo the labour of minute and rigid investigation, and even of those few who are willing to submit to that labour, how rare it is for one to be found who can, in addition, divest himself of prejudices implanted in his mind with

the first dawnings of reason, and ever since revered as holy truths, which it would be impiety to question, it is not, perhaps, a very unreasonable conclusion to come to, that moral science, as well as physical, may have had its ages of darkness, and may be as deficient of the only true mode of reasoning—namely, from facts instead of assumptions—as physical science was before the time of Bacon.

This much, however, is certain, that the metaphysicians, from Plato down to the present day, have gone on each successively demolishing, very satisfactorily and completely, the works of his predecessor, and erecting his own airy fabric on the ruins, to be itself succeeded by a structure equally unstable. Now is it not a fair deduction, from the constant mutability to which the supposed science of metaphysics is liable, that the whole is a delusion, founded on the assumption of certain data which have no real existence? Surely, had their theories been founded on truth, such men as Plato, Aristotle, Cicero, Locke, Reid, and the like, must have established some incontrovertible positions; must have ascertained some undeniable truths; and have discovered some unchangeable principles, in which all men could not fail to agree, and concerning which there could be no dispute.

In order that a clearer insight into the subject may be had, it will be necessary to take a brief

view of the causes which probably led to the, so far as we know, universal adoption, by the ancient Heathens, of the opinions, which, under various modifications, they held as to the existence and immortality of a human principle distinct from the body; then to shew how those opinions in all likelihood crept in amongst the Jews; and, lastly, to point out the circumstances which occasioned their being received as established facts by the Christian world of modern times.

It is not, perhaps, an improbable conjecture to suppose, that, when the first death had afforded a practical illustration of the effects produced on man by the reception into his system of that deadly poison, the forbidden fruit,—however Adam, and the small portion of his antediluvian posterity who continued to worship God as well as their fallen nature would permit, might wait for his promise of the restoration of immortality to mankind, through the instrumentality of the Seed of the Woman,—yet that the descendants of Cain, aware of their original undying nature, but seeing on all sides of them proofs of inevitable mortality, might, with that fond clinging to conscious existence inseparable from animal life, have flattered themselves into the pleasing delusion, that though the organs through which they had received their ideas did crumble into dust, yet that the ideas themselves might

survive and continue to exist in some indefinable state (which was afterwards called the soul :) in fact, to use the beautiful language of the Preacher, (Eccl. vii. 29), "that God hath made man upright, but they have sought out many inventions." At all events, if such a notion did not prevail before the Flood, it became very general soon after that event; for the divine honours paid to Ninus, after his death, necessarily suppose a conscious portion of him surviving. The belief also of the Egyptians, that the soul would exist so long as the body could be preserved, (whence their embalming, and dry cemeteries for the general population, and their indestructible pyramids to hold the bodies of their kings)—the metempsychosis of India, the Hades of the Greeks and other Western nations, and, in short, all the ancient Pagan theories of the double nature of man—can be traced to so very high an antiquity, that if not antediluvian, they became the tenets of the whole Gentile world very shortly after the Deluge.

But these tenets, though so universal throughout the Gentile world, were still *EXCLUSIVELY Gentile*, until after the destruction of the Temple and the captivity of Judah in Babylon and Persia.

The writings of Moses, unless very fanciful interpretations be put on various parts of the simplest narrative ever penned by the hand of

man, warrant no inference that he knew of, or believed in, the existence of an immortal quality in man, separate from, and independent of, his body. The historical books of the Old Testament contain no passages which can fairly be construed to favour such an opinion, but many which bear quite the contrary way. The Psalms, the Proverbs, the Canticles, and even the Book of Job, (though evidently written by one well versed in eastern lore), are full of passages directly in the teeth of this heathen doctrine, and the prophetic writings give it no better countenance.

• But after the return from the captivity, the Jews, (who, as their whole previous history shews, were great copyists of the nations around them), although they never again relapsed into sheer idolatry, for which they had already smarted so severely, yet brought back to their own country many of the fantastic theories, and much of that belief in an unreal world, with which the people among whom they had dwelt were so strongly imbued : and their literature, which soon after this time ceased to be inspired, exhibits a totally different character from the Sacred works, as may be seen by a reference to many parts of the Apocryphal books in our common Bibles, and still more forcibly, I believe, (for I am not acquainted with them) in the writings of the Jewish rabbis.

In consequence of this importation of Gentile

superstitions, and the incorporation of them with the general creed of the nation, though in no part countenanced by, and in many points opposed to their canonical books, the Jews, (or at least those of them who had any pretensions to religion, for the Sadducees can scarcely be said to have had any), at the advent of our Lord, believed not only in the separate existence of the soul, but in a world of invisible beings, some good, but the greater part evil, to whose agency they attributed most of the misfortunes, and more especially the diseases, which afflict mankind. From errors of this sort, or indeed from any mere errors of science, since they did not affect the scheme of Christianity, it appears to have been no part of the design of the Almighty, either in the inspiration of the Scriptures, or the ministry of our Saviour and his Apostles, to free mankind. All that was necessary was to deliver the inspired words and writings in such terms as should be in accordance with the actual facts which man, in the course of his search after knowledge, might discover: and this has been done in so astonishing a degree, as to afford, perhaps, one of the most powerful arguments which can be used in favour of the divine origin of the Scriptures; but the proof of their truth, as before stated, forms no part of the present design. These two extraneous opinions, therefore—the belief in the separate existence and immortality of the soul,

and in the existence and agency of spirits, (with the latter of which, however, this work has nothing to do)—which the Jews had engrafted on their own creed, since no express contradiction was given them in the Christian Scriptures, (though those Scriptures contain numerous passages which seem not reconcileable to at least the former of those opinions), went, with innumerable other errors not affecting the doctrines of Christianity, to make up a portion of what were received as undoubted facts, not only by the early Jewish Christians, but by the Gentile converts likewise, who, in common with the heathen world in general, had for the most part their minds previously possessed with a similar belief derived from the same eastern sources. Hence the numerous heretical sects, which, even so early as the first century, sprung out of the Gnostic philosophy, and did such incalculable injury to Christianity; which was still further adulterated by the adoption of the Platonic philosophy, by Origen and others, and by the spreading of the Manichæan opinions; all of them debasing the pure doctrine of the Gospel, by the admixture of heathen, fanciful, and absurd notions. The persecutions, too, which the Christians underwent in the ages immediately following the founding of their religion; the inextricable confusion consequent on the irruption of the barbarians, and the destruction of the Western empire;

the imbecility or wickedness, or both, of most of the rulers of the Eastern one ; the innumerable heresies which in every age sprung up ; and the fury with which each sect, as it got uppermost, persecuted the rest ; and lastly, the schism and implacable hatred between the Greek and Latin churches, left little more for those Christians, who adhered to the simple doctrines delivered by the Apostles, to do, than to hold fast their faith, and suffer for it ; and certainly afforded but slender encouragement to them to investigate abstruse theories, or combat speculative opinions, and still less to promulgate truths the avowal of which was sure to bring them to the arena, the scaffold, or the stake. Add to all this, that the philosophy of Aristotle, which was cultivated by some of the early fathers of the Church, and became ultimately, for many centuries, the only mode of reasoning used in the schools, though a stupendous monument of the discernment and acuteness of its gifted author, yet being founded on a false view of human nature, could only tend to prolong error on that subject.

At length came the Reformation ; for more than a century after which, however, little seems to have been done in what may be perhaps allowably termed the philosophy of Christianity : but in the seventeenth century, and still more in the eighteenth and nineteenth, unfortunately for the

cause of truth, a set of men has appeared, who, miscalling themselves philosophers—some of them utterly unacquainted with, and the rest having but an imperfect knowledge of the subject—have presumed to constitute themselves the teachers of mankind on all that it most concerns them to know, and as they, the pseudo-philosophers, condescend to term it, to relieve them from the bondage of superstition. Of these some have been atheists, denying the being of a God, or at least his providence; but the palpable absurdity of such a doctrine has deterred all but a very few from embracing it. The far greater number have been either men who, allowing the existence of a God, and perhaps of the human soul, have yet rejected all belief in revelation, or else persons who, without very much concerning themselves as to the question if there be a God or no (with which, indeed, if their opinions be correct, they have little concern), hold that when man dies he perishes altogether, and has nothing more to hope or fear. This last opinion, which, were it to become general, would again inevitably “fill the earth with violence,” (Gen. vi. 11) has been for many years gaining ground, and is still on the increase. Of the causes which have led to the very common prevalence of this latter opinion, perhaps the advance of the physical sciences generally, and of anatomy in particular, is the main cause. For the adepts in these sciences, finding their discoveries

irreconcilable with the doctrines of the metaphysical school, aware that Christianity has been so mixed up with those doctrines as to be universally considered inseparable from them,—unable, or rather unwilling, to spare the time, and still more loath to take the trouble of searching for the truth where alone it can be found, in the Scriptures;—perhaps not even aware that these contain any thing which they have not already been told,—and possibly moved by that secret pride, so common, alas ! to all our hearts, which whispers that when we differ from the multitude we necessarily rise superior to it, rush into a disbelief of all religion, natural or revealed, as the only creed (to use a paradoxical term) consonant to reason and their experience.

In the following pages it is intended—

- 1st. To shew from the Scriptures of the Old and New Testaments what the nature of Man is ;
- 2dly. To examine such texts as may seem to be at variance with the doctrines here maintained ; and
- 3dly. To point out the reasonableness of those doctrines, and their perfect harmony both with revelation and science, so far as the latter has gone.

CHAPTER II.

Moses' Account of the Creation of Man stated and examined—The Tree of Knowledge the test of Man's obedience—The certain Consequences of eating of its Fruit distinctly foretold to him by God. The Serpent, his Temptation, and its success—The immediate effects on Adam and Eve—God's sentences on the Delinquents considered.

Gen. i. 26.—And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing that creepeth upon the earth.

7.—So God created man in his own image, in the image of God created he him; male and female created he them.

Ch. ii. 7.—And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

SUCH is the plain, simple, and only rational account ever given of the formation of man. God having, by a series of progressive operations, created a world, and successively stored it with vegetable and animal life, at last forms the being who is to have dominion over the whole,

and out of the dust of the ground makes man in his own image, furnishes him with organs which impart to him (vastly inferior, indeed, in degree, but alike in kind,) some of the qualities of the divine nature, and endows him with life, to be maintained uninterruptedly through the medium of the atmosphere which surrounded him, and of the herbs and fruits with which the earth was stored.

It is of importance to observe, that the expression in ch. ii. 7, which our translators have rendered "soul," is essentially the same as that which in ch. i. 20, 21, 24, 30, they have translated "life." Now such a deviation from the sense of the original was certainly not justifiable, since it makes a distinction between the character of the life given to man, and that bestowed on other animals, where Moses has made none. The words, therefore, which they have rendered "man became a living soul," ought probably, in conformity to the phraseology adopted in ver. 20, 21, 24, 30, ch. i. to have been "man became a being or thing of life." In the marginal reading, indeed, ver. 20, "soul," and ver. 30, "a living soul," is stated to be the Hebrew; but it is clear from the whole context, that the translation of the four former verses, as in the text, is correct, and as Moses, in ch. i. 7, uses the same word to denote the life of man, he could, in this passage

at least, refer only to his animal life.* It is, perhaps, worth noticing here, that this preconceived notion of the two-fold nature of man probably led our translators to render the expression of Moses by which life or a living being is denoted, by a variety of words of different signification. By this I do not mean to throw any imputation on their learning or integrity, since, where they have not the word "soul" in the text, they generally give it as the Hebrew in the margin, but I make the remark merely to shew, that when the minds of even the best and ablest men become imbued with a leading idea, every thing, however opposite in its nature, is made to bend in conformity to it. The Septuagint version, however, (which, as having been made previously to the reception of Gentile fancies into the Jewish creed, must evidently offer by far the best key to the difficult passages of the Old Testament,) with great consistency always translates the word by ψύχην (sometimes with ζῶν added), which term the translators use, I think, in the acceptation of life and sensation, as otherwise in many passages their rendering would be nonsense.

In viewing this account of the formation of

* Vide Dr. Dodd's note on this passage, also Grotius, and Numb. xxxi. 28, where "one soul of 500 of the persons of the beeves, of the asses, and of the sheep," is directed to be levied.

man dispassionately, and without reference to any supposed knowledge or information gained elsewhere, it strikes one forcibly, that there is not only no *direct* assertion of an immaterial* and immortal substance being a portion of his nature, but that there is not even any allusion which can be construed to imply the existence of such. The likeness of God in which man was made has been always deemed by the best commentators to have consisted in the resemblance which certain qualities with which he was gifted bore, in a small degree, to perfections inherent in his Divine Creator; and whether these qualities appertained to this supposed immaterial soul, as the commentators assert, or were the effect of the exquisite organs with which man was provided (then, doubtlessly, more perfect than any thing our imagination can picture), the resemblance remains the same, and the description is equally applicable to either case.

But if an immaterial and immortal soul did indeed form an integral portion of Adam, is it not most extraordinary that Moses, "like whom (until Christ) there arose not a prophet in Israel whom the Lord knew face to face" (Deut.

* The words "matter," "immaterial," &c. are, and will be, used in the commonly accepted sense, for the sake of brevity and perspicuity; but the author's assent to the metaphysical definitions and doctrines of matter, mind, &c. is by no means to be thence inferred.

xxxiv. 10)—who was specially inspired to give a true account of the Creation,—who has given that account in the simplest and most perspicuous language ever used by man,—should have been totally silent as to what, had it been the fact, would have been by far the most important part of the revelation? Is it consonant to any allowable mode of reading the Scriptures, to believe for an instant that a truth of such transcendent moment, would not, like the rest of his information, have been communicated by the inspired writer in direct terms, and not have been left to be gathered by inferences? The thing seems incredible, yet such is the fact, if the common notion be the correct one.

Gen. ii. 8. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed (ver. 15.) to dress it and to keep it.

9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good; the tree of Life also in the midst of the garden, and the tree of Knowledge of good and evil.

16. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat;

17. But of the tree of the Knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.

Moses, having declared the objects and order of Creation, “and that God saw every thing that he had made, and behold it was very good,” (ch. i. v. 31) that all things were in exact conformity to the design of their Maker,

and therefore perfect in their several kinds, proceeds to describe, in the words just quoted, the situation in which man was placed, and the one only condition, namely the abstinence from the fruit of a particular tree, on which the continuance of the life he had received, so full of all the means of enjoyment, was made to depend.

One can imagine that to a person reading the foregoing account without any previous bias, nothing can appear more plain, clear, and simple, and yet scarcely any portion of the Scriptures has received a greater number of interpretations. To pass by the fanciful reveries of the Jewish doctors, Fawkes says, that the ancient fathers "thought that the tree of life had the virtue to repair the animal spirits, and maintain the bodily organs without decay, until man should have been fit to be translated into another world." Now whatever they thought, it is clear that Moses gives not the slightest intimation of any translation to another world, or that man would at any future period be placed in a different state of being; on the contrary, he most distinctly intimates the permanency of his then happy condition, if he obeyed the command which was given him. Sir William Jones seems to think that, though Moses' account be substantially true, yet that it is probably couched in figurative language; but the extreme simplicity of the narrative, totally void of ornament, and relating all the circumstances

as events which had actually taken place, forbid any such supposition ; more especially when it is remembered that its author has, in a great number of instances, shewn his perfect command of the highest order of figurative language, where the subject required it. Bishop Horne considers the tree of the knowledge of good and evil to have been an emblem or symbol of the love of the world, the lust of the flesh—the *φρονημα σαρκος* of our Ninth Article ; and the tree of life also as symbolical and sacramental : he says ; “ That some of the objects in Eden were of a sacramental nature we can hardly doubt, when we read of ‘ the tree of knowledge and the tree of life.’ ” The fruit of a material tree could not by any virtue inherent in it convey the knowledge of good and evil, or cause that by eating it a man should live for ever : but such fruit might be ordained as a sacrament, upon the participation of which certain spiritual effects should follow. This is entirely conformable to reason, to the nature of man, and to religion.” And of nearly the same import was the opinion held by Origen, who says, “ who is so weak as to think that God planted a garden like a husbandman, and in it a real tree of life, to be tasted by corporeal teeth, or that the knowledge of good and evil was to be acquired by eating the fruit of another tree ? ” Now what can be a stronger

proof of the astonishing effects of human prejudices, than the two last quotations. Here are two men of the most unquestionable piety, zeal, learning, and sincerity, declaring, the one in positive terms, the other impliedly, that God *could not* impart to the fruit of two several trees qualities which should, if such fruits were respectively eaten by man, produce certain effects on him, of which he was previously apprised : in fact, that he could not do that which God himself expressly asserts he had done.

Genesis, iii. 1. Now the serpent* was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ?

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3. But of the *fruit of the tree* which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die :

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked.

* It is worthy of remark that the serpent was the great object of Egyptian idolatry, and indeed its worship seems to have formed a portion of that of the whole heathen world.

14. And the Lord God said unto the serpent, Because thou hast done this thing, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.

24. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Without entering into a discussion of the numerous hypotheses concerning the temptation of Eve, which, however, may be reduced under three heads—1st. Those which suppose the whole narrative to be an allegory. 2d. Those which attribute her deception to the agency of a wicked being, of a nature different from any inhabitant of the earth, and called in the New Testament Satan. And 3rd. Those which consider the events to have actually happened as related;—it may not be amiss to remark, that it by no means

follows that we are justified in rejecting or explaining away the meaning of a plain narrative, merely because the facts it relates are unlike any others with which history, or our own observation, have brought us acquainted. Such a mode of proceeding not only incurs a tremendous risk in matters of faith, but is in itself highly unphilosophical ; for surely nothing can be more contrary to sound sense than to refuse assent to a well-attested history, corroborated by all the concurrent testimony of which the subject is capable, merely because no occurrences of the same kind which it records happen now. Many of the events mentioned in the Book of Genesis could only have happened once : such as the creation of the earth and its occupants in six successive periods, termed days, which being beyond the knowledge or comprehension of the would-be-wise men of the seventeenth and eighteenth centuries, was a fertile source of infidelity and ridicule to them. Whereas discoveries of our own times have shewn, from numerous observations, that there is every reason to believe the crust of our globe to have received its form, become clothed with vegetables, and been inhabited by animals, in the order which Moses sets down. Such, too, was the transgression of man, of the fruits of which we have ample testimony, in the sure death which has awaited all his posterity ; and (the last to be here noticed) the

Deluge, the disbelief of which was long a favourite position of the infidel, but the proofs of which have been so accumulated by recent discoveries, as to have rendered this as untenable as the other positions of unbelief. The temptation and fall, therefore, resting on the same authority as the rest of the narrative, oppose no greater reasonable difficulties to the belief of them, than do the other events recorded by the inspired writers.

The man and woman, notwithstanding the express command of God to the contrary, and the inevitable penalty of death denounced as the consequence, did, however, eat of the fruit of the tree of the knowledge of good and evil. The first and probably almost instantaneous effect of the receipt of this deadly poison into the human system, was, as indeed their betrayer had told them it would be, the knowledge of good and evil. Perfect themselves, and surrounded by creatures perfect in their kind, they had previously known only that which was good; but now "their eyes were opened," and they knew evil; they saw that they had not only transgressed the one single command of their Maker and sole benefactor, but that they had done so from motives the most audacious and ungrateful; for, adopting the suggestions in ver. 4 and 5, they not only disbelieved his word, and made light of his threat of death, but actually attempted, by

this act of disobedience, to place themselves beyond his power—to be as gods; to become his equals, and to set him at defiance: Before their disobedience, too, “They were both naked, the man and his wife, and were not ashamed*.” ch. ii. v. 25. Ignorant of evil, they had naught to conceal; but, after that, “they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons:” (c. iii. v. 7.) under the first impulse of shame and fear they sought to hide a portion of their persons; but, “when they heard the voice of the Lord God walking in the garden in the cool of the day, Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. (v. 8.) Their terror became so great that they endeavoured to conceal themselves altogether. Then come the sentences on the several delinquents; and Adam is told at the close of his, (what he probably did not know before) that “dust he was, and to dust he should return.”

It may not be amiss here again to observe, in addition to what has before been stated, that when any event is recorded by the Scriptures, it certainly involves great danger of misinterpreta-

* Milton has put the thought beautifully:

Then was not guilty shame, dishonest shame,
With shews, mere shews of seeming pure.
So passed they naked on, nor shunn'd the sight
Of God or angel, for they thought no ill.

tion, if the literal meaning be frittered away by a mystical or allegorical interpretation, in conformity to the views of the commentator, and that merely because he himself has had no experience of similar events. Let us take, for instance, the account of the two trees in Eden: one commentator, seeing, as he thinks, nothing at present in the shape of fruit or any other product, which would either impart to him a knowledge of good and evil, or convert that which was formed to endure for ever in a vital state, to one of unconsciousness, immediately concludes that the whole narration concerning the fruit of the tree of the knowledge of good and evil is figurative, allegorical, or typical. But what is there to be found in this account, even if taken literally, much more wonderful than what we constantly witness ourselves? Look for instance at the case of fermented liquors, and especially of ardent spirits; would not an account of their effects seem very incredible to a people who had not seen them? And have they not nearly exterminated the native tribes, and been as it were, to the simple savages of North America, a minor fruit of the knowledge of good and evil? Again, suppose a dozen persons educated to maturity, in a seclusion which should exclude from them the knowledge of death; would not the effects of the more powerful poisons on a human being, appear as surprising to them as those of the fruit of the

tree of knowledge do to us? In fact, we shall find, if we will but look steadfastly on what is passing around us, that events are continually happening which, stripped of familiarity, are in their nature almost if not equally as wonderful as those we have been considering, and which would, had they occurred but once, and been the subject of history, have been as difficult of comprehension and belief as those recorded in the passages under consideration.

But not only does the account of Moses not countenance the doctrine of two distinct natures in man, but seems utterly irreconcilable to such being the case. For if, in addition to, and independent of, the organs of sensation and the possession of animal life, man was, at his creation, endowed with an imperishable, immortal substance, capable of perception, thought, and action, imbued with consciousness, and instinct with vitality, on whose powers his other portion was but a clog, slight was the penalty of death. Those who contend for this doctrine, tell us, indeed, that "his soul would survive, and be punished in another life." But where is there a single syllable in the whole narrative, which can be cited to give even a colour to this assertion? and how entirely incompatible is it with the sentence on Adam, ver. 19—"In the sweat of thy face shalt thou eat bread, till *thou* return unto the ground, for out of it wast *THOU* taken,

for dust **THOU** art, and to dust shalt **THOU** return." Not thy body; not the mere animal portion of thee, shall return to the earth, from which it was taken, but **THOU thyself, the whole man**, shalt cease to exist an organized being, and shalt again be resolved into the elements out of which thou wast formed. Opposed as this may be to preconceived opinions, what other meaning can possibly be affixed to the words of the sentence, without resorting to a mode of interpretation so arbitrary and fanciful, as to be unanimously rejected by all sober-minded commentators, when treating on those portions of the Scriptures which involve no contradictions to their prejudices? So strong, indeed, is the language both of the prohibition and the sentence, that even if man did or do consist of two distinct natures of body and soul, it is impossible to read the words in any way which does not apply to the whole man—to the soul as well as to the body; not the slightest reference being made to the exemption of any portion of him from the death he had incurred.

But the fact of the perfect nature of man, and of his destined immortality when first created, are not left to be inferred; the appointed means by which his existence was to be indefinitely prolonged are described. Nay, so transcendent were the vivifying powers of the tree of life, that they had virtue to neutralize even the mortal

poison of the tree of knowledge, and caused the Almighty to place an insurmountable barrier before the former, lest that world which he had made for the permanent abode of a race of innocent beings, should become the habitation of endless generations of immortal sinners, too well knowing good from evil, and ever prone to follow the latter.

CHAPTER III.

Of the Word נשמה.—The different senses in which it is used in the Pentateuch.—No trace of any allusion to an Immaterial Soul in the Divine Communications to the Patriarchs, nor in the four last Books of Moses.

THE preceding chapter having been devoted to an endeavour to prove that no part of Moses's account of the creation, temptation, fall, and doom of man, countenances the opinion of the existence of a soul independent of the body, the present will be employed in the examination of such other passages in his works as appear relevant to the subject.

It is to be observed that not only is the word נשמה, which is supposed to denote the immaterial principle in man, used by Moses and the other authors of the Hebrew Scriptures, who wrote previously to the return from the Babylonian captivity, in various senses, but that the corresponding term in other languages is also similarly used by the writers in them: thus the ψύχη of the Greeks, the *animus* of the Romans,

the *sawl* (or soul, as we spell it) of the Saxons, and corresponding words in, probably, many other languages, were, and continue to be, used to designate a variety of things and qualities beside the immaterial principle. Now it certainly does seem very extraordinary, that if there be such a principle existing in man independent of sensation, not only the most ancient language, and that in which the history of his origin is written, but also the highly cultivated languages of the most civilized, and the narrow vocabularies of the rudest nations, should none of them afford a term, whereby to mark at once, without the possibility of mistake or confusion, the far most essential portion of his nature : yet such is the fact. Let us see the senses in which the term is used by Moses, in those portions of his works not yet noticed.

1st. Human Individuals.

Gen. xii. 5. Abraham took Sarai his wife, and Lot his brother's son, and the *souls* that they had gotten in Haran.

(This sense is used in ch. xxxvi., 15, 18, 22, 25, 26, 27 ; Exod. xii. 4 ; Lev. iv. 2, and in nine or ten other passages of the same book, and of Numbers and Deuteronomy.)

Ch. xvii. 14. That soul shall be cut off from his people.

(The same form of expression, the " soul shall

be cut off," occurs above twenty times in the Pentateuch.)

2d. Life—vital principle.

Gen. ix. 4. But flesh with the *life* thereof, which is the blood thereof, shall ye not eat.

5. And surely your blood of your *lives* will I require; at the hand of every beast will I require it; and at the hand of man: at the hand of every man's brother will I require the *life* of man.

Ch. xxxv. 18. And it came to pass as her *soul* was departing, for she died*.

Exod. xxx. 12. When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his *soul* unto the Lord. (Also ver. 15 and 16.)

Lev. xvii. 11. For the *life* of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your *souls*: for it is the blood that maketh an atonement for the *soul*.

14. For it is the *life* of all flesh; the blood of it is the *life* thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the *life* of all flesh is the blood thereof.

Deut. xii. 23. Only be sure that thou eat not the blood: for the blood is the *life*; and thou mayest not eat the *life* with the flesh. (*Vide* Lev. xxiv. 17, 18.)

In this sense the word occurs in several other

* It may perhaps be said, that as the soul at the time of death is supposed to quit the body, most of the texts quoted in this section are as much in favour of the commonly received opinion as against it; but it should be recollected, (as has been endeavoured to be shewn in the remarks on Gen. ii. 7, compared with ch. i. 20, 21, 24, 30, and on Gen. ix. 4, 6,) that Moses uses the term to denote animal life alone; and surely nothing can more tend to produce error, than to affix a meaning to the words of an author which it is plain he never contemplated. *Vide* Lev. xvii. 11, 14.

places in the works of Moses ; but those which are above quoted have been selected, because they shew most decidedly that he applied the term indiscriminately to man and beast ; for in the original, the word which our translators have rendered sometimes "*life*," and sometimes "*soul*," is the same in every instance, and as in many of the passages quoted (and in numerous others which might easily be added to them) the expression cannot possibly mean any thing but animal life, it certainly must be allowed to be a most unsafe mode of interpreting Scripture, to say, that the same word, in the same sentence, applied, without any apparent distinction, to a human being and a brute-creature, should, as to the former, signify an immaterial essence ; as to the latter, mere vitality.

3rd. Powers of the mind—Understanding, Inclinations, Affections, Appetites, Thoughts, Wishes, Desires, Feelings.

Gen. xxvii. 4. Make me savoury meat, such as I love, and bring it to me, that I may eat ; that my *soul* may bless thee before I die.

19. Arise, I pray thee, sit and eat of my venison, that thy *soul* may bless me.

25. And he said, Bring it near to me, and I will eat of my son's venison, that my *soul* may bless thee.

xxxiv. 3. And his *soul* clave unto Dinah, the daughter of Jacob.

8. And Hamor communed with them, saying, The *soul* of my son Shechem longeth for your daughter ; I pray you give her him to wife.

xlii. 21. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his *soul*, when he besought us, and we would not hear.

xliv. 6. O my *soul*, come not thou into their secret.

Lev. xxvi. 11. And I will set my tabernacle among you ; and my *soul* shall not abhor you.

(30. And my *soul* shall abhor you.)

15. And if ye shall despise my statutes, or if your *soul* abhor my judgments.

Num. xi. 6. But now our *soul* is dried away ; there is nothing at all beside this manna before our eyes.

xxi. 4. And the *soul** of the people was much discouraged because of the way.

5. Our *soul* loatheth this light bread.

Dent. iv. 9. Take heed to thyself, and keep thy *soul* diligently.

29. If thou seek him with all thy heart, and with all thy *soul*. (Vide also ch. vi. 5 ; x. 12 ; xi. 13 ; xiii. 3 ; xxvi. 16 ; xxx. 2—6.)

xii. 15. Thou mayest kill and eat flesh in all thy gates, whatsoever thy *soul* lusteth after.

Gen. xli. 8. And it came to pass in the morning, that his *spirit* was troubled.

Exod. vi. 9. But they hearkened not unto Moses for anguish of *spirit* (ὀλιγοψυχίας.)

xxxv. 21. And they came, every one whose heart stirred him up, and every one whom his *spirit* made willing.

Many more passages of a similar nature to those before quoted in this chapter might be added, but it is conceived that enough has been said to shew that however general the notion of an immortal principle, distinct from the body, may have been, and is, no argument can be fairly drawn from those passages, or the other similar ones in the Pentateuch, in its favour, since it is

* The Septuagint has *ολιγοψύχησεν ὁ λαός*, which, perhaps, may be well rendered, " the people were faint-hearted."

clear that Moses uses the term supposed to express it in many different senses, but never in that sense which necessarily indicates a separate immaterial principle in man.

And here it may be remarked, that had there been such a separate principle as the soul is supposed to be; it is incredible, as has been said before, that no trace of any such revelation should be found in the writings of Moses, who records not only his own personal communications with God, but is the historian of all the patriarchs. Thus, in the sixth, seventh, and eighth chapters of Genesis, which contain the account of the Deluge, though "Noah was a just man and perfect in his generations, and found grace in the eyes of the Lord," insomuch so, that when God said "the end of all flesh is come before me," and "behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, under heaven," he at the same time says to Noah, "but with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee." No other intimation is given than the preservation of the natural or animal life of Noah and his family, and that of the creatures which were with them in the ark; the whole tenor of the narrative shews the complete destruction of all life besides. "And all flesh died that moved upon the face of the earth ;

both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and *every man* : all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark."—Gen. vii. 21, 22, 23. No distinction is made between man and other animals ; their destruction is as universal and uniform as had been the gift of life.

Next comes the history of Abraham. "Now the Lord God had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed."—Gen. xii. 1, 2, 3. This appears to have been the first divine communication to Abram, which having obeyed, the Lord (ver. 7) appeared again to him in Canaan, and said, "unto thy seed will I give this land." Again he had a divine communication, after Lot had departed from him (ch. xiii. 14, 15, 16, 17,) renewing the promise of the land of Canaan to his posterity, though he

was then childless: then, ch. xv. 4, 5, came the promise of a son, and through him a countless host of descendants, with a prophetic announcement of their condition for 400 years: a renewed gift of the land of Canaan, and a definition of its bounds. Next, (ch. xvii.) when he was ninety-nine years old, and Sarah ninety, by another immediate revelation the covenant of circumcision is established, and the promise of a son by Sarah given, which was fulfilled the following year. Then (ch. xviii.) comes the remarkable appearance of the Lord to him in the plains of Mamre, previous to the destruction of Sodom, when the promise of a son by Sarah was renewed: and, lastly, (ch. xxii.) that most beautiful and most affecting of all compositions, the narrative of God's command to sacrifice Isaac; Abraham's obedience, and its consequences. These are all, or nearly all, the direct communications from the Almighty to Abraham, recorded in the Scriptures, and in no part of them is there an expression which can by any interpretation be construed into an allusion to the human soul as a distinct principle; yet Abraham was to be the father of the faithful; from him was to descend that Seed of the woman which should bruise the serpent's head, and redeem the human race from the consequences of Adam's transgressions, for in him were "all nations of the earth to be blessed" (ch. xviii. 8.)

Surely so great and deserved a favourite of heaven, to whom so many and distinct revelations were made, would not have been left in ignorance of so important a fact as the existence of an immaterial soul, had the belief in it been an essential article of faith.

As the same absence of all allusion to an immaterial principle in man pervades the divine communications to the other patriarchs, it would be a waste of time to draw out the argument further; it will be therefore only necessary to add, that had such a principle existed, there are numerous passages where it would naturally have been noticed. For instance, such a belief, if well founded, would have tended greatly to the consolation of Abraham, under the command to sacrifice his son, though it might reasonably have been deemed to abstract much from the merit of his obedience. So when Jacob mourned for Joseph, had he or his family believed in such a principle, they would have surely urged it as a main topic of comfort, and he would have acknowledged its force, and not have "refused to be comforted," nor have said, "I will go down into the grave unto my son mourning."

Lastly, there does not appear to be any passage in the books of Exodus, Leviticus, Numbers, or Deuteronomy, that can be construed to give countenance to the commonly received opinion concerning the soul, which, if such opinion be

correct, must be considered to be a most remarkable, or perhaps it should rather be said, unaccountable omission, since those books are full from beginning to end of declarations, precepts, promises, and threatenings, emanating directly from the Fountain of truth, and revealed through the ministry of one who was so highly favoured that (Deut. x. 10.) "there arose not a prophet since in Israel, whom the Lord knew face to face."

CHAPTER IV.

Of the Historical portion of the Scriptures, subsequent to Moses—Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther.

ALTHOUGH that part of the Sacred writings which forms the subject matter of consideration in the present chapter, does not afford much direct or positive evidence concerning the nature of man, yet its silence on the subject of an immaterial principle in him must be allowed to be a strong argument against the existence of such. For when we consider that these books were the productions of writers inspired by the Holy Spirit, many of them probably among the most favoured servants of the Lord, but, at all events, recording the actions of those who were so—that the events they narrate extend over a period of more than a thousand years, and up, or nearly so, to the cessation of prophecy and of inspiration, preparatory to the advent of the

Messiah, and consequently when the spiritual* nature of his kingdom had been more plainly denoted—it certainly does seem very surprising that no direct intimation of the immaterial and distinct nature of the soul, had such been the fact, should be given in them, but that on the contrary, their authors should have gone on successively to consider and speak of mankind in the same light and in the same language as their great predecessor, Moses, had done.

A quotation of all the passages bearing on this question to be found in these historical books, can scarcely be necessary, as upon reference they will be found to bear out the foregoing assertion; and arguments founded on them could be little more than a repetition of those contained in Chapter III. but a few texts of this kind are subjoined, previously to entering on an examination of such as may be supposed to warrant a different conclusion, in order to shew that the whole body of Scripture harmonizes on this, as on other subjects.

Joshua, xxii. 5. Take diligent heed . . . to love the Lord your God . . . and to serve him with all your heart and with all your soul.

* The word spiritual is here, and will throughout this Essay, be used in what appears to be its Scriptural import, namely, as applying to the rational, intellectual, and moral faculties of man, in contradistinction to the mere animal qualities which he has in common with the brutes.

Here the word is used in the same sense as in Deut. iv. 29, and other passages of that book.

Judges, x. 16. And they put away the strange gods from among them, and served the Lord : and his *soul* was grieved for the misery of Israel.

Here the sense is the same as in Leviticus, xxvi. 11—30.

xvi. 30. And Samson said, Let *me* (or rather, as in the Hebrew, according to the margin, and also in the Septuagint, *my soul*) die with the Philistines.

1 Sam. i. 15. I have poured out my *soul* before the Lord.

xxiv. 11. Yet thou huntest my *soul* to take it.

xxvi. 21. Then said Saul, I have sinned : return, my son David : for I will no more do thee harm, because my *soul* was precious in thine eyes this day.

xxv. 29. Yet a man is risen to pursue thee, and to seek thy *soul* : but the *soul* of my lord shall be bound in the bundle of life with the Lord thy God ; and the *souls* of thine enemies, them shall he sling out, as out of the middle of a sling.

2 Sam. iv. 9. As the Lord liveth, who hath redeemed my *soul* out of all adversity.

1 Kings, viii. 48. And so return unto thee with all their heart, and with all their *soul*.

In all these last cited passages the word *soul* has not of necessity any connexion with an immaterial principle, and in most of them the context shews that it could not have any relation to such.

There remain a few passages to be examined, which may be supposed to countenance the doctrine of the distinct natures of body and *soul*. The first occurs in 1 Samuel, xxviii. being the story of Saul and the witch of Endor.

This transaction has been viewed and repre-

sented in several different lights. By a large body of persons, and through a long period of years, while the belief in witchcraft and necromancy was universal, the apparition of Samuel was deemed to have been the soul of that prophet drawn from its abode, and rendered visible to Saul through the power of the sorceress; but as there seems no reason to believe that at any period whatever, man has been able, by dint of his own abilities, to acquire a power beyond nature over the beings around him, it is not worth while, especially as the narrative by no means implies the exercise of any such power in the woman of Endor, to shew the futility of such an opinion. Another set of interpreters consider the whole as a juggle and trick, but this is so totally irreconcilable with the language of the text, which is full of reproach and evil prediction to the king, that it cannot be received by any who are desirous of taking the Scriptures in a plain and obvious sense—the only safe way, especially in the narrative parts, of reading them. The real fact, however, appears to have been, that although the woman herself was an impostor, yet that unexpectedly and terrifically to her, the person of Samuel, through the divine power, actually did appear, and in his prophetic character announce to Saul the coming events of his defeat and death.

For Saul having requested her to bring up Samuel—viz.

12. When the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods^{*} ascending out of the earth.

14. And he said unto her, What form is he of? And she said, An old man cometh up: and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15. And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thy enemy?

17. And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David.

18. Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord shall also deliver the host of Israel into the hand of the Philistines.

From these verses it has been inferred by those who believe that there was an apparition of Samuel, seen both by the woman and Saul, that the soul exists in a state of consciousness after death, and that the soul of Samuel was arrayed in a visible form for this occasion. But this inference is so far from being a necessary one, that a

* It should have been in the singular number; *vide* note in Hewlett's Bible, *in loc.*

strong argument in favour of the opinions here maintained may be drawn from it.

It is evident from the tenor of the conversation between Saul and the woman, that the jugglers of both sexes pretended to a power of calling up the dead, and that Saul believed in their having such a power. When, therefore, the woman, who expected nothing more than the usual result of her tricks, saw the figure of Samuel really arise from the earth, she was terrified at so unlooked-for an event, and "cried with a loud voice." Saul, however, who was prepared by his previous belief in her power to behold the person whom he had requested to be brought up, does not appear to have been alarmed, until after the heavy denunciations against himself and his sons had been pronounced. That the person whom Saul saw was Samuel himself is expressly asserted throughout the narrative, and it was quite as easy for God to revive him altogether, as to reunite his body and soul. The striking reproach, too, of Samuel, "Why hast thou disquieted me, to bring me up," is perfectly in harmony with that universal representation of death being a state of complete rest, undisturbed by consciousness, which pervades the Scriptures of the Old Testament. The expression, also, "and to-morrow shalt thou and thy sons be with me," so far from warranting the notion of a soul existing after the death of the body, bears the directly contrary

way, since it cannot be supposed that the soul of so wicked a person as Saul would be with, or in the same condition as, that of Samuel ; whereas, if with life ceased consciousness, then might Saul and his sons, when slain, be truly said to be with (i. e. in the same state as) Samuel.

The next passages to be noticed are the restoration to life of the son of the widow of Sarepta, by Elijah, 1 Kings, xvii. 17 to 24. The like restoration of the son of the Shunamite, by Elisha, 2 Kings, iv. 20 to 37, and the revival of the man on touching the bones of Elisha, 2 Kings, xiii. 21.

1 Kings, xvii. 21. And Elijah stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again.

22. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

The word here rendered soul being the same as has been so often referred to as signifying the vital principle, &c. this text proves nothing in favour of the separate existence of the soul.

2 Kings, iv. 32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

35. Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him ; and the child sneezed seven times, and the child opened his eyes.

(The Septuagint, in ver. 35—"And he stretched himself on the child even until seven times, and the child opened his eyes.")

2 Kings, xiii. 21. And it came to pass, that as they were burying a man, that they spied a band of men, and they cast the man into the sepulchre of Elisha, and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.

These two passages, like the former one, only prove, that the dead were restored to life by the Divine power.

The texts which record the final disappearance of Elijah, as well as those concerning Enoch, (which latter, as relating to the same subject, have been omitted until now) are next to be considered. If it could be incontrovertibly shewn from Scripture that both or either of these holy personages were removed from the earth to an immediate state of happiness, without the intervention of death, it would, undoubtedly, afford a powerful argument in favour of an intermediate state of conscious existence, so far as these two are concerned, but even then would not much affect the main question. Let us, however, examine the texts.

Gen. v. 23. And all the days of Enoch were three hundred and sixty-five years.

24. And Enoch walked with God, and he was not, for God took him.

The Septuagint renders the latter part of the 24th verse, *καὶ ἔχ' εὐρίσκειτο ὅτι μετέθηκεν αὐτὸν ὁ Θεός*, "and he was not found, because God had translated him," or removed him to another place. The author of the Epistle to the Hebrews quotes the Septuagint, but adds other circumstances.

Heb. xi. 5. By faith Enoch was translated, that he should not see death, and was not found, because God had translated him ; for before his translation he had this testimony, that he pleased God.

This belief of the removal of Enoch, without death, was probably derived from a tradition of the rabbis, (as there is no passage in the canonical books of the Old Testament which implies such a fact) founded perhaps on the verse in Ecclesiasticus, xlix. 14, " But upon earth was no man created like Enoch, for he was taken from the earth." (In ch. xliv. 16, of the same book, it is merely said, " Enoch pleased the Lord, and was translated.") That the notion of Enoch's having escaped death is of comparatively recent date, may, however, be fairly inferred, not only from the silence of the Scriptures of the Old Testament on that head, but also from the passage in the Wisdom of Solomon, ch. iv. ver. 7 to 17, which is agreed on all hands to refer to Enoch ; the context of which implies that he died like other men.

After all, the expression in Hebrews, " he was translated that he should not see death," may mean no more than that being in a due state of preparation, his death was so sudden and easy that he suffered neither the apprehension nor the pain of it. And expressions similar to that in Genesis, " God took him," are frequently used in Scripture to denote the deprivation of life : see 1 Kings, xix. 4, where Elijah says, " O Lord, take away

my life ;" Jonah, iv. 3, "Take, I beseech thee, my life from me ;" and in many similar passages.

2 Kings, ii. 1. And it came to pass, that when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

9. And Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven.

12. And Elijah saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more.

From this narrative nothing more can be deduced than that the Almighty signalized the end of his faithful servant's career, by a visible display of miraculous power. The death of Moses, and the concealment of the place of his sepulture, are a parallel case.

But the strongest, and indeed unanswerable argument, against the notion that Enoch and Elijah were not subjected to death, is the silence of the Scriptures on the subject, which, had that notion been correct, could scarcely have happened. David has not the slightest allusion to Enoch : the Prophets are silent as to both Enoch and Elijah, except Malachi, who (ch. iv. 5, 6,) under the type of Elijah, foretold the preaching of the Baptist ; and above all, our Saviour, though constantly discoursing on the coming of Elijah, and explaining the meaning of the prophecy in Malachi to apply to John the Baptist, (Mat. xvii.

10, 11, 12,) never alludes to his (Elijah's) having escaped the common lot of humanity: moreover, in the Transfiguration, Elias is associated with Moses, who undoubtedly died, and no distinction is noted between them. Perhaps, as the Scribes expected the re-appearance of Elijah on earth, as the immediate precursor of the Messiah, they might have imagined that he was preserved alive in a miraculous way, for that purpose.

At all events, even supposing Enoch and Elijah to have escaped the death common to all the residue of the human race, still it is any thing but a proof of the existence of an immaterial soul, and affords rather an argument in favour of the contrary opinion, since one of them (at least Elijah) was bodily and visibly taken away from earth.

These seem to be all the passages in the historical books mentioned at the head of the chapter, which require particular notice as bearing on the question. Indeed, the word rendered ψύχῃ by the Septuagint, occurs only two or three times in the Chronicles, and, I believe, not at all in the Books of Ezra, Nehemiah, and Esther.

CHAPTER V.

The Book of Job—The Psalms—The Proverbs—Ecclesiastes—and Solomon's Song.

PREVIOUSLY to entering on a consideration of those parts of the Book of Job which relate to the subject under consideration, a few remarks on that much disputed question, "Who was the author of the work?" will not, it is hoped, be deemed irrelevant. The following arguments, therefore, (which have carried conviction to the mind of the writer of this Essay), are, with much diffidence, submitted to the consideration of the reader.

It is allowed on all hands, that neither Sacred history nor Jewish tradition affords any assistance towards ascertaining who wrote the Book of Job, and that it is from internal evidence alone, if at all, that the fact can be determined, or even surmised. Let us, therefore, examine this internal evidence, and see if there be not an overwhelming weight of it in favour of one, and one individual alone, having been the writer of that book.

1st. There are so many passages which contain just views of God and his attributes, that it is impossible to believe it could have been the production of any Gentile writer, however favoured; indeed, all the other books of Scripture are universally allowed to have been written by Jews, and that it can therefore be assigned only to one who had free access to the "oracles of God." (Rom. iii. 2.)

2dly. It could scarcely have been written by Moses, since he, though "learned in all the wisdom of the Egyptians," (Acts, vii. 22) has no passage which can lead us to suppose he had any knowledge whatever of the Chaldean superstitions concerning Satan, &c. contained in the first and second chapters, which, being unknown to the Jews generally until after the Captivity, bear equally against any intermediate writer having been the author, except,

3dly, Solomon, who was clearly well read in all the learning of the surrounding nations, for his "wisdom excelled the wisdom of all the *children of the east country*, and all the wisdom of Egypt," (1 Kings, iv. 30); and who, if he were the author, having laid the scene in a country wherein the Chaldean notions probably prevailed, introduces them not only to give an air of verisimilitude to his scenes, but to teach, in opposition to the Magian creed of two independent principles—one good, the other evil—the doctrine of the en-

tire supremacy of Jehovah, and that naught could be done but by his permission.

4thly. The striking resemblance, both in matter and style, which pervades the whole book, to the acknowledged works of Solomon—The Proverbs, Ecclesiastes, and The Canticles,—and its utter dissimilitude to any other portion of the Hebrew Scriptures* (except the Psalms, from which innumerable expressions and many passages are evidently taken): add to which, the improbability of only so small a part of his 3000 proverbs and 1005 songs, (1 Kings, iv. 32) as those three works, especially the latter, contain, being preserved by a people so justly proud of their mighty king, the wisest of men.

5thly. The profound and extensive knowledge of nature, displayed with such simple grandeur and beauty, in chapters xxxviii. to xli. inclusive, which, containing *more* information on subjects of natural history than is to be found in all the rest of the Scriptures together, can surely be attributed to no one so fitly as to him, who “spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes,” (1 Kings, iv. 33.)

* See the parallel texts to Job, in the late editions of the English translation.

And 6thly, which appears almost decisive of the question, the gold of Ophir is twice spoken of in the Book of Job, (xxii. 24, and xxviii. 16.) Now Ophir, as a country, and the gold of Ophir, to distinguish that of the purest quality, is never mentioned in the works of Moses, (though he repeatedly speaks of "fine gold"), nor in any of the Sacred writings, prior to the reign of David, in whose days, however, and in those of Solomon, owing to their league with the Tyrians, gold was brought to Jerusalem in such vast quantities from that country, (vid. 1 Chron. xxix. 4—1 Kings, x. 21) that the "gold of Ophir" became proverbial to denote that variety of the article in most repute*.

Ch. xii. 7. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee.

8. Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9. Who knoweth not in these that the hand of the Lord hath wrought this?

10. In whose hand is the *soul* of every living thing, and the breath of all mankind.

xxxiii. 18. He keepeth back his (man's) *soul* from the pit, and his *life* from perishing by the sword.

* In Hewlett's Bible is a quotation from Bishop Stock, in a Note on Job, xxxiii. 23, 4, 5, 6, in which he supposes allusion to be there made to the destroying angel, with his sword stretched out over Jerusalem, the atonement made by David at the threshing-floor of Ornan, and other circumstances, detailed in 1 Chron. ch. xxi. which certainly add to the probability of Solomon being the author of Job, or at all events of the book not having been written prior to the end of the reign of David.

19. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain.

20. So that his *life* abhorreth bread, and his *soul* dainty meat.

22. Yea, his *soul* draweth near unto the grave, and his *life* to the destroyers.

28. He (God) will deliver his *soul* from going into the pit, and his *life* shall see the light.

29. Lo all these things worketh God oftentimes with man.

30. To bring back his *soul* from the pit, to be enlightened with the light of the *living*.

In the foregoing quotation from chapter xii. the term *soul* is used evidently again to denote the life common to man and other animals. In those from ch. xxxiii. it clearly applies to the vital principle in man, except in ver. 20, where it is applied to his natural appetites; but in neither of the cases will the context allow of any application of the words as conveying the idea of an immaterial principle; and that the writer of the book himself entertained no such idea, will be manifest from the following passages.

Ch. iii. 11. Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12. Why did the knees prevent me? or why the breasts that I should suck?

13. For now should I have lain still, and been quiet, I should have slept: then had I been at rest,

14. With kings and counsellors of the earth, which built desolate places for themselves;

15. Or with princes that had gold, who filled their houses with silver:

16. Or as an hidden untimely birth, I had not been; as infants which never saw light.

17. There the wicked cease from troubling; and there the weary be at rest.

18. There the prisoners rest together; they hear not the voice of the oppressor.

19. The small and great are there ; and the servant is free from his master.

20. Wherefore is light given to him that is in misery , and life unto the bitter in soul ;

21. Which long for death, but it cometh not ; and dig for it more than for hidden treasures ;

22. Which rejoice exceedingly, and are glad when they can find the grave ?

vii. 7. O remember that my life is wind : mine eye shall no more see good.

8. The eye of him that hath seen me shall see me no more : thine eyes are upon me and I am not.

9. As the cloud is consumed and vanisheth away ; so he that goeth down to the grave shall come up no more.

10. He shall return no more to his house, neither shall his place know him any more,

15. So that my soul chooseth strangling, and death rather than my life.

16. I loathe it ; I would not live alway : let me alone : for my days are vanity.

21. And why dost thou not pardon my transgression, and take away mine iniquity ? for now shall I sleep in the dust ; and thou shalt seek me in the morning, but I shall not be.

x. 7. My soul is weary of my life ; I will leave my complaint upon myself ; I will speak in the bitterness of my soul.

8. Thine hands have made me and fashioned me together round about ; yet thou dost destroy me.

9. Remember, I beseech thee, that thou hast made me as the clay ; and wilt thou bring me into dust again ?

18. Wherefore then hast thou brought me forth out of the womb ? Oh that I had given up the ghost, and no eye had seen me !

19. I should have been as though I had not been ; I should have been carried from the womb to the grave.

20. Are not my days few ? cease then, and let me alone, that I may take comfort a little,

21. Before I go whence I shall not return, even to the land of darkness and the shadow of death ;

22. A land of darkness, as darkness itself ; and of the shadow of death, without any order, and where the light is as darkness.

xvi. 22. When a few years are come, then I shall go the way whence I shall not return.

xvii. 13. If I wait, the grave is mine house : I have made my bed in the darkness.

14. I have said to corruption, Thou art my father, to the worm, Thou art my mother and my sister.

15. And where is now my hope? as for my hope, who shall see it?

16. They shall go down to the bars of the pit, when our rest together is in the dust.

xxi. 23. One dieth in his full strength, being wholly at ease and quiet.

24. His breasts are full of milk, and his bones are moistened with marrow.

25. And another dieth in the bitterness of his soul, and never eateth with pleasure.

26. They shall lie down alike in the dust, and the worms shall cover them.

xxx. 22. Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

23. For I know that thou wilt bring me to death, and to the house appointed for all living.

24. Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

xxxiii. 18. He keepeth back his soul from the pit, and his life from perishing by the sword.

29. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

23. So that his life abhorreth bread, and his soul dainty meat.

21. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22. Yea, his soul draweth near unto the grave, and his life to the destroyers.

23. If there be a messenger with him, an interpreter, one amongst a thousand, to shew unto man his uprightness;

24. Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25. His flesh shall be fresher than a child's: he shall return to the days of his youth:

26. He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;

28. He will deliver his soul from going into the pit, and his life shall see the light.

29. Lo, all these things worketh God oftentimes with man.

xxxiv. 14. If he set his heart upon man, if he gather unto himself his spirit and his breath;

15. All flesh shall perish together, and man shall turn again into dust.

Now let us examine these texts.

The passage quoted from the third chapter, and indeed the whole of that chapter, shew that Job considered death as an annihilation of consciousness, since in ver. 11* and 16, or at least in the latter, he wishes he had been as an abortion, or a still-born infant, for then, says he, (ver. 13) "I should have slept, and been at rest with kings and counsellors of the earth," &c.; and the same, or nearly the same, sentiments, occur again in ch. x. 18, 19. Hence it is evident the author classes the dead with abortions that never had life, which surely he would not have done had he believed in the existence of an immaterial principle which survived the body. But the whole tenor of Job's argument in the verses above cited, tend, as was said before, to indicate his belief in the entire cessation of consciousness after death. Thus, in ch. vii. 9, he compares a dead man to a cloud that has vanished; in ver. 21, he says, "I shall sleep in the dust; and thou shalt seek me in the morning, and I shall not be." In ch. x. 9, he refers to the creation and doom of Adam, (Gen. ii. 7,—iii. 19,) that he shall turn again to his dust, and in ver. 20, 21, 22, of the same chapter, he intreats to be spared from his

* Ver. 7. The Septuagint has "*in the womb*," which is certainly more in unison with the rest of the chapter, and with ver. 16, where the wish is repeated.

present misery for a little while, "until he goes whence he shall not return; the land of darkness, of the shadow of death, without order," &c.* In ch. xxi. 23, 24, 25, 26, he again recurs to the indiscriminate fate that awaits all men in the grave: indeed, there seems reason to conclude, notwithstanding one or two passages which will be presently noticed, from the whole scope of the argument throughout the book, and from the ultimate restoration of Job to prosperity with a doubling of wealth, that the author himself, though he had a faint idea of a resurrection, was still imbued with the notions generally entertained by the Jews as to the final triumph of virtue, and punishment of vice, during this life; notions naturally arising from their peculiar situation as the chosen people of God, whose obedience had been often rewarded, and disobedience punished, by temporal prosperity and temporal misery.

Ch. xiv. 7. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8. Though the root thereof wax old in the earth, and the stock thereof die in the ground,

9. Yet through the scent of water it will bud, and bring forth boughs like a plant.

10. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11. As the waters fail from the sea, and the flood decayeth and drieth up:

* The Septuagint version of the 22d verse is much stronger, being to the effect of "To a land of eternal darkness, in which is no light, neither living man to be seen."

12. So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

13. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14*. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

15. Thou shalt call, and I will answer thee, thou wilt have a desire to the work of thine hands.

19. The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20. Thou prevailest for ever against him, and he passeth: thou changeth his countenance, and sendest him away.

21. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22. But his flesh upon him shall have pain, and his soul within him shall mourn.

With regard to these passages, in ch. xiv. Job contrasts man with a tree, which being cut down springs up again; but man (ver. 12) "lieth down and riseth no more, till† the heavens be no more." Man shall not revive as long as the earth continues in its present state; but (ver. 13) he intreats God to remember him; professes his belief (ver. 14) that he shall be preserved until he shall again be a living creature, and (ver. 15) that God will call him, and he answer: for that God will not neglect the work of his hands‡.

It is to be observed that Job has all along

* Ver. 14.—*ὑπομενῶ ἕως πάλιν γένωμαι* is the Septuagint, which certainly implies a stronger hope of a revival after death, than "I will wait till my change come."

† The Greek is *ἕως ἄν*.

‡ *τὰ δὲ ἔργα τῶν χειρῶν σου μὴ ἀποποιῇ*, Septuagint.

despaired of any alleviation of his misery during his life, and has therefore constantly prayed for death, and continues so to do (ver. 18) : the belief, wishes, and hopes, therefore, expressed in ver. 12, 13, 14, 15, could have reference only to a future state of existence—distant indeed, but still to be expected*.

If this be the correct view of the passage, it will add much to the strengthening the common translation of the remarkable and much controverted passage—

Ch. xix. 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ;

26. And though after my skin worms destroy this body, yet in my flesh shall I see God :

27. Whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.

If the translation in our Bible be correct, there can be no doubt but that these verses must relate to a belief by Job of a resurrection of the body, and if so, would afford a strong argument in favour of the doctrine which it is the purpose of this Essay to establish : but many learned men have given a version very different from ours,

* Possibly, and indeed probably, at the time when the Book of Job was written, a belief in a future state of existence might have prevailed in Idumea, where the scene is laid, and if so, it would be introduced with great beauty, even though it were not in accordance with the opinions of the author.

and the Septuagint also certainly very widely differs from it. However, in whatever way the passage be rendered, it contains nothing contrary to the opinions here advocated, nor, indeed, will any thing opposed to them be found, I believe, in the Book of Job.

The Psalms, like most of the preceding books of the Old Testament, contain numerous passages in which the term rendered soul is used in the various senses enumerated in the beginning of the third chapter. A few instances only need be cited here, as it would swell the discussion, without strengthening the argument, to insert all the texts which may be understood in these senses. At the foot of the page*, however, a reference to the greater part of these texts is given, by an examination of which it will be seen, that although in many places the terms might be used as of an immaterial principle, yet in none do they of necessity signify such only, but on the contrary may all of them be understood

* Ps. ver.	Ps. ver.	Ps. ver.
vii. 2, 5.	xvii. 13.	xxiv. 4.
xxvi. 9.	xxxiii. 19, 20.	xl. 14.
liv. 3, 4.	lvi. 6.	lvii. 1, 4, 6.
lxiii. 1, 5, 8, 9.	lxvi. 9, 16.	lxxii. 13, 14.
lxxiv. 19.	lxxviii. 50.	lxxxiv. 2.
lxxxvi. 2, 4, 13, 14.	xciv. 17, 19, 21.	cvii. 26.
cxvi. 4, 7, 8.	cxix. 109, 167, 175.	cxx. 2, 6.
cxxi. 7.	cxxiv. 4, 5, 7.	cxxx. 5, 6.
cxxxi. 2.	cxxxviii. 3.	cxl. 4, 7.

in one of the senses mentioned in the third chapter, and in by far the greater number of them can be used in no other.

Psalm xxxv. 3. Draw out also the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5. Let them be as chaff before the wind : and let the angel of the Lord chase them.

6. Let their way be dark and slippery : and let the angel of the Lord persecute them.

7. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8. Let destruction come upon him at unawares ; and let his net that he hath hid catch himself: into that very destruction let him fall.

9. And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11. False witnesses did rise up ; they laid to my charge things that I knew not.

12. They rewarded me evil for good to the spoiling of my soul.

13. But as for me, when they were sick, my clothing was sackcloth : I humbled my soul with fasting ; and my prayer returned into mine own bosom.

14. I behaved myself as though he had been my friend or brother : I bowed down heavily, as one that mourneth for his mother.

15. But in mine adversity they rejoiced, and gathered themselves together : yea, the abjects gathered themselves together against me, and I knew it not ; they did tear me, and ceased not.

16. With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17. Lord, how long wilt thou look on ? rescue my soul from their destructions, my darling from the lions.

Here, in ver. 3, " say unto my soul," means

evidently, assure me, make me understand ; in ver. 4, 7, 17, "soul" is used for life ; in ver. 9, "my soul shall be joyful," is equivalent to, I shall be joyful ; and in ver. 12, "to the spoiling of my soul," may well be paraphrased by, to the wounding of my feelings.

Psalm xlii. 1. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

2. My soul thirsteth for God, for the living God : when shall I come, and appear before God ?

3. My tears have been my meat day and night, while they continually say unto me, Where is thy God ?

4. When I remember these things, I pour out my soul in me : for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.

5. Why art thou cast down, O my soul ? and why art thou disquieted in me ? hope thou in God : for I shall yet praise him for the help of his countenance.

6. O my God, my soul is cast down within me : therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

11. Why art thou cast down, O my soul ? and why art thou disquieted within me ? hope thou in God : for I shall yet praise him, who is the health of my countenance, and my God.

Here in ver. 1, 2, "my soul panteth, thirsteth," means evidently no more than, I pant, I thirst ; in ver. 4, 5, 6, and 11, the term "soul" is used to express the thoughts or powers of the mind.

Psalm cxliii. 3. For the enemy hath persecuted my soul ; he hath smitten my life down to the ground ; he hath made me to dwell in darkness, as those that have been long dead.

4. Therefore is my spirit overwhelmed within me ; my heart within me is desolate.

5. I remember the days of old ; I meditate on all thy works ; I muse on the work of thy hands.

6. I stretch forth my hands unto thee : my soul thirsteth after thee, as a thirsty land.

7. Hear me speedily, O Lord : my spirit faileth : hide not thy face from me, lest I be like unto them that go down into the pit.

8. Cause me to hear thy loving-kindness in the morning ; for in thee do I trust : cause me to know the way wherein I should walk ; for I lift up my soul unto thee.

9. Deliver me, O Lord, from mine enemies : I flee unto thee to hide me.

10. Teach me to do thy will ; for thou art my God : thy spirit is good ; lead me into the land of uprightness.

11. Quicken me, O Lord, for thy name's sake : for thy righteousness' sake bring my soul out of trouble.

12. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul : for I am thy servant.

Here, in ver. 3, 11, 12, " my soul " is again used instead of " I ; " while in ver. 6 and 8, it seems to mean, my wishes, affections, or desires.

I by no means intend to assert, if the thinking principle in man can be proved to be immaterial, that, in the passages above cited, the word soul may not be used to denote such principle ; all that I contend for is, that the words themselves afford no argument in favour of such immateriality, which, if it exist at all, must be proved from other parts of the Scriptures. That David, and the other authors of the Psalms, how much soever, from the passages which will be presently noticed, they may be thought to have had some faint idea of a resurrection of the body, had none whatever of a soul which should survive in a

state of consciousness distinct from it, will be manifest from the following citations* :—

Psalm vi. 3. My soul is also sore vexed : but thou, O Lord, how long ?

4. Return, O Lord, deliver my soul : oh save me for thy mercies' sake.

5. For in death there is no remembrance of thee : in the grave who shall give thee thanks ?

Psalm xlix. 6. They that trust in their wealth, and boast themselves in the multitude of their riches ;

7. None of them can by any means redeem his brother, nor give to God a ransom for him :

8. (For the redemption of their soul is precious, and it ceaseth for ever.)

9. That he should still live for ever, and not see corruption.

10. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations ; they call their lands after their own names.

12. Nevertheless man being in honour abideth not, he is like the beasts that perish.

13. This their way is their folly : yet their posterity approve their sayings.

14. Like sheep they are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them in the morning ; and their beauty shall consume in the grave from their dwelling.

15. But God will redeem my soul from the power of the grave : for he shall receive me.

16. Be not thou afraid when one is made rich, when the glory of his house is increased ;

* The following texts appear also to refer to the state of man after death, and to be corroborative of the others cited in the context.

Ps. ver.	Ps. ver.
xiii. 3.	lxxxix. 47, 48.
xxii. 29.	xc. 3, 4, 5, 6, 9, 10.
xxxix. 4, 5, 6, 12, 13.	ciii. 14, 15, 16.
xli. 3, 4, 5.	cxliii. 3, 7, 11, 12.
lxxviii. 39.	cxliv. 4.

17. For when he dieth he shall carry nothing away: his glory shall not descend after him.

18. Though while he lived he blessed his soul: and men will praise thee when thou doest well to thyself.

19. He shall go to the generation of his fathers; they shall never see light.

20. Man that is in honour, and understandeth not, is like the beasts that perish.

Psalm lxxxviii. 2. Let my prayer come before thee; incline thine ear unto my cry;

3. For my soul is full of troubles; and my life draweth nigh unto the grave.

4. I am counted with them that go down into the pit: I am as a man that hath no strength.

5. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6. Thou hast laid me in the lowest pit, in darkness, in the deeps.

7. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.

8. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

9. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

10. Wilt thou shew wonders to the dead? shall the dead arise and praise thee?

11. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?

12. Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

Psalm cxv. 16. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

17. The dead praise not the Lord, neither any that go down into silence.

Psalm cxlvi. 1. Praise ye the Lord. Praise the Lord, O my soul.

2. While I live will I praise the Lord; I will sing praises unto my God while I have any being.

3. Put not your trust in princes, nor in the son of man, in whom there is no help.

4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Now how is it possible, in the face of these direct and reiterated assertions of the Psalmist,—That “in death there is no remembrance of thee” (the Lord),” Ps. vi. 5;—that “man being in honour abideth not: he is like the beasts that perish;”—“he shall go to the generation of his fathers; they shall never see light,” Ps. xlix. 12, 19;—that he (the Psalmist) was “free among the dead, like the slain that lie in the grave, whom thou (the Lord) rememberest no more,” Ps. lxxxviii. 5, and then inquires, ver. 10, 11, 12, as if assured of the impossibility of the thing, “Wilt thou shew wonders to the dead? shall the dead arise and praise thee?” “Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?” “Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?”—that “the dead praise not the Lord, neither any that go down into silence,” Ps. cxv. 17;—and that when “man’s breath goeth forth, he returneth to his earth; in that very day his thoughts perish,” Ps. cxlvi. 4;—how, I ask, is it possible to deny that the Psalmist believed human consciousness to cease with life? Moreover, although the passages just extracted have been selected as among the more striking and decisive proofs of the notions entertained by the authors of the Psalms, yet they are far from being the only, or perhaps even the strongest, indications of their accordance with those maintained

in this work, since the whole tenor of these compositions—which for the most part are prayers or thanksgivings for deliverance from temporal evils, hymns of praise, and historical recollections—shews that the writers had chiefly reference to the prosperity of the Israelites and their posterity in the land of Canaan,—to mercies shewn to David, and to the continuation of the royal dignity in his house: all objects of a temporal nature.

It remains only to notice the few passages in the Psalms which are supposed to predict or allude to a resurrection. Of these, by far the most clear as well as the most important, because expressly quoted and applied to Christ,* is in Ps. xvi.

Ps. xvi. 8. I have set the Lord always before me: because he is at my right hand, I shall not be moved,

9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

The following also have been thought to have reference to a restoration from death: Ps. xlix. 15, for which see p. 67; Ps. cxliii. 6, 11, p. 65; and,

Ps. lxxi. 20. Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

* Acts, ch. ii. 25, 26, 27, 28; xiii. 35.

The texts from Ps. xvi. having been expressly quoted as prophetic of the resurrection of our Saviour, must be admitted at once to have been written with that intent; and as the others quoted shew a strong hope of a resuscitation from the grave, they may fairly be considered as expressing the belief of these authors, and that belief evidently was, that the body should be restored to life, and again resume its functions. So far, therefore, are these passages, and particularly those in Ps. xvi., from countenancing the doctrine of a state of existence for man, independent of his body, that they appear to furnish one of the strongest arguments against such an opinion which the Old Testament affords.

The only observation which remains to be made on the Psalms is a repetition of what has before been said of Abraham, Moses, and others, namely, that as the greater part of them was the production of David, the chosen of the Lord, the man after God's own heart, from whom the Messiah was to descend, according to the flesh, it seems utterly unaccountable, had such really been the fact, that no distinct intimation of the separate existence of the soul should be found throughout them, and affords one more link in the chain of evidence against the truth of that notion.

The Book of Proverbs, the greater part of which is the work of Solomon, though it do not contain

much which bears directly upon the question, yet indirectly affords an argument in favour of the views maintained in this Essay, by constantly describing death as the termination of existence, using the word soul in some of the senses enumerated in ch. iii., and having no passage* which refers to a future state of existence, at least to any state of consciousness distinct from the body. Now as Solomon was not only inspired, as well as the other authors of the Scriptures, but was also endued with supernatural wisdom, it adds to the difficulties of believing in a doctrine no traces of which are to be found in his writings, any more than in those of his predecessors.

Though the maxims laid down in the Proverbs are applicable to mankind in all ages and countries, yet they have a peculiar reference to the children of Israel as the immediate subjects of Jehovah; long life and prosperity being constantly represented as the reward of wisdom, or obedience to the law, and misfortunes and death as the result of foolishness, or disobedience; that

* Perhaps, ch. xiv. 32, "the wicked is driven away in his wickedness, but the righteous hath hope in his death," may be thought to intimate such a belief in a future state, but if it do, it makes nothing in favour of the soul as an immaterial principle; vide the passage in Hewlet, referred to in the note to p. 73. The Septuagint has *ὁ δὲ πεποιθὼς τῇ ἑαυτοῦ ὁσιότητι δικαίος*; "but the righteous is confident in his holiness."

the rewards and punishments; however, have both a reference to this life only, may be seen by consulting the texts, (some of which are noted below*) scattered over almost every chapter.†

A few quotations will be sufficient to shew that Solomon uses the term soul in some of the various senses mentioned in Chap. III. of this Essay; in no place to denote necessarily an immaterial principle, but in most incompatible with such a notion.

Ch. vi. 32. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

Ch. xvi. 17. The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

Ch. xxix. 10. The bloodthirsty hate the upright, but the just seek his soul.

In these passages the soul evidently means life. In the next quotation the same word is used in three different senses in the space of four verses.

* Proverbs,

chap.	ver.	chap.	ver.
iii.	1, 2, 13 to 22.	xv.	10, 11, 24.
iv.	10, 13, 20, 21, 22, 23.	xix.	16.
viii.	35, 36.	xxiv.	14.
ix.	1 to 11.		

† In Hewlet's Bible (which ought to be in more hands than it is) is a note on Proverbs, xv. 10, so very pertinent to many portions of his argument, that the author cannot avoid here recommending it to the attentive perusal of the reader: it will be found, with a few observations on it, in an Appendix.

Ch. xix. 15. Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.

16. He that keepeth the commandment keepeth his own soul ; but he that despiseth his ways shall die.

17. He that hath pity upon the poor lendeth to the Lord : and that which he hath given will he pay him again.

18. Chasten thy son while there is hope, and let not thy soul spare for his crying.

One sense more of the word, where it signifies natural appetite, shall suffice :

Ch. x. 3. The Lord will not suffer the soul of the righteous to famish : but he casteth away the substance of the wicked.

Ch. xxvii. 7. The full soul loatheth an honeycomb ; but to the hungry soul every bitter thing is sweet.

The Book of Ecclesiastes, also the work of Solomon, is allowed to be difficult of interpretation, owing to the apparent contradictions it contains. That they are only apparent has been proved by various commentators*, and it is therefore needless here to recapitulate their arguments. It may not, however, be amiss to observe, that the main design of the work, which appears to have been written in the decline of the author's life, is to inculcate, from his own example and experience, the indisputable truth, that the happiness of man consists in a moderate enjoyment of the blessings vouchsafed him, avoiding alike the extremes of excessive indulgence and niggard parsimony, since he, Solomon,

* Vide Gray's Key to the Old Testament, tit. Ecclesiastes, where, however, the words are forced into the support of an hypothesis not warranted by the context.

the wisest, the wealthiest, and most successful of men, who had sought enjoyment from every source, was compelled at last to pronounce all to be vanity ; and concludes with declaring that the sum of human wisdom is to “ fear God, and keep his commandments, for this is the whole duty of man.”

There are several passages in Ecclesiastes which may be said to have relation to the matter of this Essay, the principal of which are quoted below, and they all (with one or two apparent exceptions, which will be noticed,) coincide with the language and sentiments of the Psalms and Proverbs, though much more decisive than the latter, probably in consequence of having been written at a later period of their author’s life.

Eccl. ii. 14. The wise man’s eyes are in his head ; but the fool walketh in darkness : and I myself perceived also that one event happeneth to them all.

15. Then said I in my heart, as it happeneth to the fool, so it happeneth even to me ; and why was I then more wise ? Then I said in my heart, that this also is vanity.

16. For there is no remembrance of the wise more than of the fool for ever ; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man ? as the fool.

17. Therefore I hated life ; because the work that is wrought under the sun is grievous unto me : for all is vanity and vexation of spirit.

iii. 18. I said in mine heart, concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19. For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; yea, they have all one breath ; so that a man hath no preeminence above a beast : for all is vanity.

20. All go unto one place ; all are of the dust, and all turn to dust again.

21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22. Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

iv. 1. So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

2. Wherefore I praised the dead which are already dead more than the living which are yet alive.

3. Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

viii. 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

Ch. ix. 1. For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God; no man knoweth either love or hatred by all that is before them.

2. All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8. Let thy garments be always white; and let thy head lack no ointment.

9. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10. Whatsoever thy hand findeth to do, do it with thy might ; for there is no work nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

xi. 5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child : even so thou knowest not the works of God who maketh all.

8. But if a man live many years, and rejoice in them all ; yet let him remember the days of darkness ; for they shall be many. All that cometh is vanity.

9. Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou that for all these things God will bring thee into judgment.

xii. 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ;

2. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain :

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets :

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern ;

7. Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it.

14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

These passages, so far as they relate to death, tally so exactly as to sentiment, and even mode of expression, with those on the same subject cited from the Psalms, that any thing further could be only a needless repetition of the argu-

ments. A few remarks, therefore, will be sufficient.

The quotation from ch. iv. contains the same idea as the verses before cited from Job, iii. Ch. iii. 21, the Septuagint has, instead of the "that" in our translation, "whether it ;" but the word* here, and in ch. viii. 8, and in ch. xii. 7, rendered spirit, is the same as is used constantly to express the breath, life, &c. and certainly implies nothing of immateriality as relates to man.

The declarations in ch. xi. 9, and xii. 14, that God should bring all men and things into judgment, may have reference to the Mosaic law : but supposing them to relate to another life, that does not prove an immaterial principle in man.

The Song of Solomon appears to contain little, if any thing, connected with the object of this work.

* πνευμα, in the Greek.

CHAPTER VI.

The Prophets.

PREVIOUS to an examination of those passages in the prophetic writings which relate more immediately to the subject under consideration, a brief view of the scope and tendency of those writings may not be unacceptable to such persons as have not been much conversant with biblical criticism.

The sixteen prophets whose prophecies are received into the canon of the English Church, reckoning from Isaiah to Malachi, flourished over a period of about 400 years. Their works, for the most part, consist of—

1. An enumeration of the transgressions of the Israelites of both kingdoms, reproaches to them for their ingratitude to Jehovah, and consequent threats of his vengeance, with,

- 2dly. A distinct intimation of the nations by whose instrumentality they would be punished, and of the nature of their punishment, viz. famine, the sword, pestilence, and bondage.

- 3dly. Of predictions of the fate of the surrounding nations.

4thly. Of the return of the Jews to Jerusalem, the rebuilding of the Temple there, the restoration of the worship of God, according to the law of Moses, and the general re-establishment of the nation in their own country as a distinct people.

Intermingled with these predictions, many of which are typical, are,

5thly. Numerous prophecies relating to the Messiah, the time of his appearance, his character, offices, ministry, and death.

Of the completion of by far the greater and most important portions of these prophecies, unquestionable evidence remains, and warrants the conclusion, that not only was the accomplishment of the others, of which we have no record remaining, equally exact, but that those which remain in course of fulfilment, and to be hereafter fulfilled, viz.

6thly. The prophecies relating to the nature and extent of Christ's kingdom, and (as is commonly thought) to a general conversion of the Jews, and a temporal restoration of that nation to the land of their fathers, will be as surely accomplished.

Although the same divine inspiration dictated the matter of all the prophecies, yet each individual to whom they were imparted seems to have been left to use his own mode of clothing them in words. Hence the work of each prophet is stamped with its own proper style, plainly dis-

cernible, even in our translation, and illustrated by imagery, derived, most probably, from the habits and situation of its author. Thus Amos (ch. i. 1; vii. 14) who was a herdsman at Tekoa, abounds with allusions to flocks, and herds, and wild beasts, and the various objects with which a pastoral life must have familiarized him. Ezekiel, among the captives in Chaldea, to whom many of his prophecies were uttered, has several passages derived from the notions of the natives of that country; and Daniel introduces the ministration of angels, whom he names in a way entirely unknown to the Jews before the captivity, though no doubt he was then perfectly understood by those whom he addressed, since it is plain that the Jews, or at least the greater part of them, the mass, quickly adopted not only the customs and notions, but even the language of their Chaldean conquerors. *Vide* Neh. viii. 2, 8. Indeed, from this era, viz. the Babylonian captivity, may be dated those notions of a host of invisible spirits interfering in human concerns; of the existence of the soul as a distinct principle, independent of the body; of an evil and powerful being, with numberless subordinate spirits, hostile to man; and of many others, no trace of which is to be found in the inspired writers of an earlier period, but which, from thenceforth, the Jewish Rabbins continued so to heap up and engraft on their creed, that, added to their corrupt interpreta-

tion of the law, they had, at the coming of our Saviour, "made the commandment of God of none effect through their traditions.....teaching for doctrines the commandments of men."—Matt. xv. 6, 9.

As the senses in which the word soul is used in the preceding books of the Old Testament, have been fully, perhaps some will think too fully, discussed, a few quotations only, to shew the agreement of the prophetic with the other sacred writers, will be given.

Isaiah i. 14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

iii. 9. The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

x. 17. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his* thorns and his briers in one day;

18. And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

xxvi. 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

xxix. 8. It shall even be as when an hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite; so shall the multitude of all the nations be, that fight against mount Zion.

xliv. 20. He feedeth on ashes: a deceived heart hath turned

* The Assyrians: ch. x. 17, 18.

him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

lviii. 10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day;

11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

In most of these last quoted verses, the word soul cannot be understood as applying to the immaterial soul of man, and in the rest, some of the senses mentioned in Ch. III. are as fitting to them as any which can be supplied.

xiv. 9. Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

15. Yet thou shalt be brought down to hell, to the sides of the pit.

These verses, which form a portion of the magnificent prophecy of the utter destruction of the Babylonian empire, are quoted for the purpose of correcting an error into which many persons have fallen, who reading the Scriptures only in English, and understanding the word hell to mean a place of punishment after death, have from this and other passages in Scripture where the term occurs, raised an argument for the separate existence of the soul. The word, however, which in the Septuagint is rendered ᾍδης (Hades) means, as every one at all acquainted with Greek knows, merely the state of man after death,

and has of itself no relation to a state of consciousness or of future reward or punishment; and it is thus used throughout the Old Testament, and in numerous passages of the New*.

xxvi. 13. O Lord our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name.

14. They are dead, they shall not live; they are deceased, they shall not rise : therefore hast thou visited and destroyed them, and made all their memory to perish.

19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead†.

The first of these passages (ver. 14) seems to have reference to the oppressors of the Jews, who are described as consigned to irretrievable destruction ; the second (ver. 19) should be read probably in the sense explained in Mr. Hewlet's note to Prov. xv. 10, quoted at p. 73. If taken literally, as in our translation, it affords an argument for the resurrection of the body, but none for the existence of an immaterial soul.

* Vide Ezekiel xxxi. 14—17 ; xxxii. 17—32.

† 19. Septuagint, ἀναστήσονται οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις καὶ ἐυφρανθήσονται οἱ ἐν τῇ γῇ ἡ γὰρ ὁρσός ἐστι παρὰ σὸν ἵαμα αὐτοῖς ἐστίν, ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται.

“ The dead shall be raised up, and they shall be brought to life in their sepulchres, and shall be gladdened in the dust. For the dew from thee is a restorative to them, and the earth shall be rid of the wicked.” Perhaps the passage, like the vision of dry bones, Ezekiel xxxvii. is merely prophetic of the restoration of the Jews, as a powerful people in their own country, after their return from bondage.

xxxviii. 9. The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness :

10. I said, in the cutting off of my days I shall go to the gates of the grave : I am deprived of the residue of my years.

11. I said I should not see the Lord, even the Lord, in the land of the living : I shall behold man no more with the inhabitants of the world.

15. What shall I say ? he hath both spoken unto me, and himself hath done it : I shall go softly all my years in the bitterness of my soul.

16. O Lord, by these things men live, and in all these things is the life of my spirit ; so wilt thou recover me, and make me to live.

17. Behold, for peace I had great bitterness ; but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back.

18. For the grave cannot praise thee ; death cannot celebrate thee : they that go down to the pit cannot hope for thy truth.

19. The living, the living, he shall praise thee, as I do this day ; the father to the children shall make known thy truth.

These extracts from the thanksgiving of Hezekiah after his recovery, are inserted to shew the remarkable coincidence, both as to belief and expression, which they have with the Psalms, and other similar compositions in the Bible.

lvii. 1. The righteous perisheth, and no man layeth it to heart : and merciful men are taken away, none considering that the righteous are taken away from the evil to come.

2. He shall enter into peace : they shall rest in their beds, each one walking in his uprightness.

These verses are supposed to refer either to Hezekiah or Isaiah, both of whom died before the evils denounced against Judah and Jerusalem were brought on, and were therefore at rest in their graves when those calamities occurred. The Septuagint version of the 2nd verse is “*καὶ*

ἐν ἡσυχίᾳ ἢ ταφῇ αὐτοῦ ἤρται ἐκ τοῦ μέσου.” “ His burial shall be in peace; he hath been taken from the midst” (of the evil.) Which seems much better, in connexion with the preceding verse, than the rendering in our translation; though, if the latter be correct, it may merely signify that those good men had the benefit of their virtues even in death, in not living to witness the ruin of their country.

In those portions of the prophecies of Isaiah, as well of the other prophets, which relate more immediately to the Messiah and his kingdom, are some passages which may be thought relevant to the subject under consideration; but, as a short summary of the most striking of these prophecies, with their accomplishments, will form a separate chapter of this Essay, no previous notice need be taken of such passages.

Jer. ii. 34. Also in thy skirts is found the blood of the souls of the poor innocents; I have not found it by secret search, but upon all these.

iv. 10. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

19. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

v. 9. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?

vi. 8. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

16. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said we will not walk therein.

xii. 7. I have forsaken mine house, I have left mine heri-

tage; I have given the dearly beloved of my soul into the hand of her enemies.

iii. 17. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

xviii. 20. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

xxvi. 19. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

xxviii. 16. So Zedekiah the king sware secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17. Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel, if thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live and thine house:

20. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

xliv. 7. Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain.

li. 6. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will tender unto her a recompence.

Of these texts, it will surely be admitted that the greater part cannot possibly relate to a soul in man distinct from his body, and of those which might be construed to do so, a different interpretation, more in unison with the rest of the Scriptures, is a more natural, and therefore more likely to be the true one.

Lament. i. 16. For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

19. I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

ii. 11. The children and the sucklings swoon in the streets of the city.

12. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

18. Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease.

19. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

iii. 17. And thou hast removed my soul far off from peace: I forgot prosperity.

20. My soul hath them still in remembrance, and is humbled in me.

24. The Lord is my portion, saith my soul; therefore will I hope in him.

25. The Lord is good unto them that wait for him, to the soul that seeketh him.

41. Let us lift up our heart with our hands unto God in the heavens.

58. O Lord, thou hast pleaded the cause of my soul; thou hast redeemed my life.

In some of the foregoing verses from Lamentations, the heart is used in the same sense as the soul is in the others. Throughout the Scriptures these words seem to be put as synonymous or equivalent, denoting the affections and desires of the mind.

Ezek. iv. 14. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up; even till now, have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

vii. 19. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity.

xiii. 18. And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19. And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20. Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls, to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

xxii. 25. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; and have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

27. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

xxiv. 21. Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

Also ch. xiv. ver. 12 to 21.

See the remarks on similar texts in this and the preceding chapters.

Ch. iii. ver. 16. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the

wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hand.

19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

20. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die : because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered ; but his blood will I require at thine hand.

21. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned ; also thou hast delivered thy soul.

Chap. xxxiii. ver. 1 to 9, is the same sentiment, and almost the same words, as in the verses just quoted from ch. iii : those verses which follow in quotation from ch. xxxiii. ; the whole of ch. xviii. ; ver. 11, 13, 21, 25, of ch. xx. ; and ver. 27, of ch. xxi. ; are descriptive of the equal justice of God, and are all of them essentially of the same import.

Ch. xxxiii. ver. 10. Therefore, O thou son of man, speak unto the house of Israel ; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live ?

11. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?

12. Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression : as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness ; neither shall the righteous be able to live for his righteousness in the day that he sinneth :

13. When I shall say to the righteous, that he shall surely live ; if he trust to his own righteousness, and commit iniquity,

all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15. If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17. Yet the children of thy people say, The way of the Lord is not equal: but, as for them, their way is not equal.

18. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

xxxvii. 1. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

2. And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath

came into them, and they lived, and stood up upon their feet, an exceeding great army.

11. Then said he unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts.

12. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14. And shall put my spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

As the prophecies of Daniel, and of the minor prophets, contain but few passages which bear upon the subject, and none, that I am aware of, which can be construed to militate against my view of it, I shall, to avoid repetition of argument, only add the quotation of the few following verses from Hosea, Jonah, and Habakkuk, in which the word soul is used in the same senses as in the quotations previously made :—

Hosea, ix. 4. They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him ; their sacrifices shall be unto them as the bread of mourners ; all that eat thereof shall be polluted : for their bread for their soul shall not come into the house of the Lord.

Jonah*, ii. 1. Then Jonah prayed unto the Lord his God out of the fish's belly,

2. And said, I cried by reason of mine affliction unto the Lord, and he heard me ; out of the belly of hell cried I, and thou heardest my voice.

* Jonah is supposed to have been the earliest of the prophetic books.

3. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4. Then I said, I am cast out of thy sight, yet I will look again toward thy holy temple.

5. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head.

6. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

7. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

Hab. ii. 4. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

10. Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

It is to be observed that Ezekiel, and the other prophets who were cotemporary with, and succeeded him, although they have passages promising temporal prosperity to the observance of the law, and denouncing famine and sword, and pestilence, and the like punishments, on disobedience, yet have many others (and among them those just quoted and referred to) which, even if the words "die and death, live and life," be taken in the senses mentioned in Mr. Hewlet's note on Prov. xv. 10, and in Ps. lxxxviii. can scarcely be understood, unless a future state be supposed. Many commentators have thought that those intimations were preparatory to the advent of Christ, but they may have been given in consequence of the captive and impoverished state of the Jewish people, whose condition of

banishment, bondage, and poverty, was so deplorable as to preclude not only all hope of the enjoyment of peace in their own country, but even the fear of any evils worse than those they were already enduring in the countries to which they had been transported, and who, therefore, would require a different sort of consolation than had sufficed for their fathers, namely a hope beyond the grave; and the very striking vision quoted in p. 91, from chap. xxxvii. of Ezekiel, although it was typical of the temporal revival of the Jewish nation from their then lowest state of misery, and, with the residue of the same chapter, prophetic of their return, yet can hardly be deemed not to have had also reference to a future state consequent on a resurrection of the body, and the revivification of the dead with the breath of life. But whatever inferences may be drawn from these and similar passages in the later prophets as to the revelation of a future state prior to the time of Christ's appearance, none of them warrant the assumption that an immaterial soul formed a portion of that doctrine: on the contrary, the re-animation of the body, as in the text just quoted so in the others, is always spoken of as an indispensable condition of restored life.

CHAPTER VII.

The Apocrypha, and the Period which intervened between the Cessation of Inspiration and the Ministry of Christ.

ALTHOUGH the works constituting the Apocrypha of our Bibles, not being composed under the influence of Divine inspiration*, cannot be quoted either for or against the doctrine endeavoured to be established in this essay, yet as all of them (with the exception perhaps of Tobit, which may have been written in the early part of the Captivity, and of the second book of Esdras, which contains internal evidence of having been composed after the establishment of Christianity),† were written in the interval between the cessation of inspiration and the birth of Christ;

* See Gray's Key to the Old Testament, Preface to the Apocryphal Books, where it is very clearly shewn that these books, though admitted by the Council of Trent into the Roman canon, have no pretensions to inspiration, and were neither in the Jewish nor early Christian canons.

† See ch. vii. ver. 26 to 35, where Jesus Christ is mentioned by name, his death, the resurrection and judgment foretold, and ch. xii. ver. 10 to 16, which evidently allude to the twelve Cæsars, besides numerous other passages.

they contain several passages which help to indicate the sources whence the Jewish Rabbins derived many of the Gentile notions with which they continued from time to time to encumber and disfigure their own simple and authentic Scriptures, and will therefore claim a small space to be devoted to the consideration of such parts of them as seem to have a reference to the subject.

The Book of Tobit, which might have been composed previously to the captivity of Judah,* shews that, at a very early period after their transportation, the Jews engrafted into their creed many of the dogmas of the oriental philosophy. Thus, in ch. iii. we are told that,

Ver. 7. Sara the daughter of Raguel was also reproached by her father's maids;

8. Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her.

In ch. vi. v. 7. As touching the heart and liver (of a certain fish) that if a devil, or an evil spirit, trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

Accordingly Tobias's companion, Raphael, after telling him that Sara should be given him to wife, says,

15. And make thou no reckoning of the evil spirit, for this same night shall she be given thee in marriage.

* It may be thought that ver. 9. and 10. of ch. xiii. militate against this opinion, but the destruction of Jerusalem had been foretold by Isaiah, whose prophecies no doubt were well known to those Israelites, in the Assyrian captivity, who retained the worship of God.

16. And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay them upon some of the heart and liver of the fish, and shalt make a smoke with it :

17. And the devil shall smell it and flee away, and never come any more.

Acting on this advice, Tobias, (ch. viii.)

2. Took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3. The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

In these passages we clearly see recognized the power of evil spirits over man, the assistance of guardian angels, and the efficacy of exorcism. Names also are affixed to both the evil and good spirits, and the intervention of the latter between God and man is asserted, ch. xii.

15. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

Nothing resembling which is to be found in the canonical Scriptures previous to the Captivity; though in Daniel, and the prophets who wrote after that event, are many allusions to the Magian tenets; not propounded, indeed, as matters of faith, but used most probably as symbolic illustrations, the meaning of which was well understood by those for whose immediate perusal they were written.

Perhaps too in Tobit's prayer, (ch. iii.)

6. Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved and become earth, for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow : command, therefore, that I may be now delivered out of this distress, and go into the everlasting place,—

may be faintly traced one of the earliest indications of the adoption by the Jews of the Persian notion of the existence of the soul in a separate state from the body.

The Book of Baruch was written probably before the notion of the distinct nature of the soul had become general among the Jews.

Ch. ii. v. 17. Open thine eyes, and behold, for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness.

18. But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

Most likely, whatever other tenets the Jews introduced from their eastern neighbours, that of the separate nature of the soul formed no part of their creed until after the establishment of the Alexandrian school, in which the Platonic philosophy most flourished, and which had many Jews among its disciples and even teachers.

The Wisdom of Solomon gives an epitome of the tenets of the two great Jewish sects : of those

of the Sadducees, ch. ii. ver. 1 to 22 inclusive ; of those of the Pharisees, from the latter verse to the end of ch. v. This book has been attributed to Philo-Judæus, and carries intrinsic marks of having been the production of one who had adopted Platonic notions : from certain passages, however*, it seems more than probable that it is of a later date, and the work of some unconverted Jew, who yet had read the Christian Scriptures, or at least the Epistles of St. Paul. It is a valuable record, as shewing how very much the Hellenistic Jews, about the time of Christ's ministry, had increased the superstitious load with which the introduction of the Magian notions had previously encumbered their religion, by superadding to them the reveries of the Platonic school : to this they were no doubt more readily induced, from the dogmas of that school having, like their own previously adopted superstitions, been derived from the same Magian source†.

The Second Book of Esdras is the last in date of the Apocryphal writings, and can scarcely be older than the second century after Christ, as it

* Compare ch. v. ver. 16, with 2 Tim. ch. iv. ver. 8, and ch. v. ver. 17 to 20, with Eph. ch. vi. ver. 13 to 17.

† In addition to the passages referred to in the text and last note, see ch. viii. 20 ; ix. 15, 17 ; x. 16 ; xii. 1 ; xv. 3 ; xvi. 13, 14 ; xvii. 21.

contains numerous passages from the Revelations; and ch. xii. ver. 10 to 17, is generally held to allude to the twelve Cæsars. It is full of allusions to the doctrines of Christianity, and is most probably the composition of some philosophical Jew convert of the Alexandrian school, and shews that the same proneness to imitation which had led the Jews of the Captivity to engraft the Magian, and those of the Alexandrian school the Platonic dogmas, on their Scriptures of the Old Testament, still continued to operate on many of the Christian converts, and made them endeavour, even at that early period, to entwine the philosophy of the schools with the new religion; being, perhaps, unwilling that the name of Philosopher should be sunk in that of Christian.

The most important event, in its consequences, which occurred between the cessation of prophecy and the birth of Christ, was undoubtedly that translation of the Scriptures into Greek commonly termed the Septuagint. This version appears to me to be entitled to much more weight in the interpretation of difficult passages, than modern scholars are inclined to allow to it. For as it is agreed on all hands that—

1st. There is every reason to believe the translation to have been made from a genuine copy of the Hebrew canon as settled by Ezra, at a period

when the Jews could have had no motive for garbling their Scriptures; before they had been subjected to the Masora; and before the Jews had been infected with the Platonic philosophy; and,

2dly. Even admitting that at the time when this translation was made, the Hebrew had ceased to be a vernacular tongue, still it is reasonable to suppose that it continued to be spoken among the educated classes of the Jews, or at all events to be cultivated and well understood by them; and surely, therefore, such persons would be more likely to know the idioms of such language, and to render them correctly into colloquial Greek, than it would be possible for any persons to do who did not live until twenty centuries after the first, and several centuries after the second had ceased to be a living language.

3dly. It was the version in general, perhaps universal, use in the Jewish synagogues when Christ appeared—was constantly used and quoted by him during his ministry, and afterwards likewise by his apostles, without any question as to its fidelity to the original—and was consequently held in the highest veneration by the first Christians.

Having thus adverted to what seemed german to the matter of this Essay, in the Apocryphal books, and in the events which happened

between the times of the Old and New Testaments, I shall only repeat, that at the time of our Saviour's appearance, the Jews had so overloaded their creed with traditions derived from Magian superstitions, Platonic reveries, and fanciful glosses on their own Scriptures, that the religion they practised, however exact in ritual observances, bore no resemblance in its moral features, or in the tenets it circulated, to that delivered by Moses, and insisted on by the Prophets.

CHAPTER VIII.

THE GOSPELS, AND THE ACTS OF THE APOSTLES.

General preliminary Remarks.—The Senses in which “Spirit” and “Spiritual” are used.—The Discourses and Parables of Christ; his Prophecies, and their Fulfilment of his own Death and Resurrection: those Facts constantly insisted on by the Apostles.

PREVIOUSLY to entering on a consideration of those passages of the New Testament connected with the matter of this work, it may not be amiss to say a few words, first, on the contradictions which the discoveries of science are supposed to give to the Scriptures; and secondly, among the numerous senses in which the words spirit and spiritual are used in the Scriptures, to enumerate such as bear on the subject.

And first, concerning the supposed contradiction between science and revelation. This idea of, perhaps well-meaning, but surely not very clear-headed men, which, so lately as the seventeenth century, consigned Galileo to the prisons of the Inquisition, and has, in

our own times, raised up many an opponent to the deductions which are continually being drawn from observations carefully made and recorded, seems to have arisen from the want of a comprehensive view of the scheme of the Scriptures, the manifest object of which, viewed as a whole, is to lay down a rule of faith and morals binding on man in all his relations to God and his neighbour, but, at the same time, leaving him at perfect liberty to inquire after and attain whatever knowledge he may desire and be able to arrive at, not incompatible with those relations. Hence, though the inspired writers, and even our Saviour himself, frequently illustrate the doctrines they mean to enforce by allusions to matters familiar to the minds of those to whom they were addressed, yet the whole tenor of their discourses shews that these illustrations form no portion of the doctrine propounded, and that the truth or error of the popular notions concerning them are as fully open to investigation as any other indifferent subject. Thus, for example, the Jews having adopted the notion that diseases were the effect of evil demons taking possession of the patient, the Evangelists, in relating the miracles performed by our Lord, seem to use "healed the sick," and "cast out the devil," as convertible terms; yet though the same diseases still exist, no one now-a-day dreams of attributing them to demoniacal possession.

One most important point, however, as that on

which the whole fabric of Christianity rests, is constantly insisted on throughout the New Testament, namely, the resurrection of the *body*. Our Lord, whether refuting the false notions of the Sadducees, or reproving and correcting the gross views of the Pharisees, and St. Paul, when arguing with Gentile converts, or heathen philosophers, urge this doctrine in contradiction to the commonly prevailing belief in the separate existence of an immaterial soul. Indeed, our Saviour himself expressly tells his disciples that his own resurrection, the restoration of his *body* to life, on the third day after his death, was to be the test of the truth or falsehood of the religion he had taught them.

Secondly, as to the senses in which the words spirit and spiritual are used in the Scriptures. As, however, the words נשמה, ψυχή, *soul*; and רוח, πνεύμα, *spirit*, when applied to man, so frequently occur as convertible terms, both in the Old and New Testament, and as in the beginning of Chap. III. (to which the reader is referred) most of the senses in which the former word is made use of, many of which are equally applicable to the latter, are noticed, it will only be necessary in this place to observe, that the terms spirit and spiritual are generally used throughout the New Testament to indicate the moral and rational faculties of man, in contradistinction to his mere animal properties, though they occasionally occur as denoting the vital

principle, &c. (Luke viii. 55.) And to quote an example or two.

John iv. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountaine, nor yet at Jerusalem, worship the Father.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him.

24. God is a spirit: and they that worship him must worship him in spirit and in truth.

Here in one passage the same word is applied both to God and man, Christ evidently indicating that as God had created man in his own image, had endowed him with reason, and given him freedom of will, so under the Christian dispensation he would be required to serve his Maker, not by the mere performance of the ritual practices of the Mosaic law, but with the whole force of those moral and intellectual powers by which he was assimilated to him.

Rom. viii. 1. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

In this and the succeeding verses the apostle contrasts the effects of the indulgence of the animal appetites with that frame of mind which is attained by a due subjection of them to the rational and moral powers; "flesh" signifying the one, and "spirit" the other.

5. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

And states the result of each mode of life.

13. For if ye live after the flesh, ye shall die, but if ye

through the Spirit do mortify the deeds of the body, ye shall live.

The word body here being used synonymously with flesh.

Gal. v. 16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would.

18. But if ye be led of the Spirit, ye are not under the law.

Here again is another exhortation of the apostle to restrain the passions by the exercise of reason and through the assistance of religion ; and immediately afterward he goes on to enumerate the opposite results from an indulgence of, or a restraint on, the passions.

19. Now the works of the flesh are manifest, which are these ; adultery, fornication, uncleanness, lasciviousness,

20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21. Envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23. Meekness, temperance : against such there is no law.

24. And they that are Christ's have crucified the flesh with the affections and lusts.

Passages of similar import are scattered over the whole of the New Testament*, but these I deem sufficient to prove the truth of my argument.

* Vide Rom. vii. ; 1 Cor. ii. 11 to 15 ; v. 3 to 5 ; vi. 19, 20 ; vii. 34 ; ix. 11 ; xiv. 12 to 16 ; Gal. vi. 1, 8 ; Heb. iv. 12 ; xii. 9, &c.

One sense of the word Spirit (necessarily peculiar to the New Testament) is, where it is used to denote faith in Christ, in opposition to a reliance on the Mosaic ritual observances.

Gal. iii. 2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4. Have ye suffered so many things in vain? if it be yet in vain.

5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

See also 2 Cor. iii. 6 to 9; Gal. iv, 29; Phil. iii. 8 to 11.

The quotations from the text will be taken from such of the Evangelists as seem to give the most complete account of the transactions which come under consideration, with references to parallel passages of the others, and a quotation from them, if necessary, to make the narration complete.

The passages in the Gospels relating to this subject may be classed under three heads:—1st. Our Saviour's discourses and parables; 2d. His prophecies concerning his own death and resurrection; and 3d. The narrative of the fulfilment of those predictions, and of the events which succeeded it. The miracles do not seem to afford any argument connected with the subject, unless the raising of Jairus's daughter be thought to do so, which I shall therefore examine.

Luke, viii. 41. And, behold, there came a man named Jairus, and he was a ruler of the synagogue ; and he fell down at Jesus' feet, and besought him that he would come into his house.

42. For he had one only daughter, about twelve years of age, and she lay a dying.

49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead ; trouble not the Master.

50. But when Jesus heard it, he answered him saying, Fear not ; believe only, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52. And all wept, and bewailed her : but he said, Weep not, she is not dead, but sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55. And her spirit came again, and she arose straightway : and he commanded to give her meat.

56. And her parents were astonished : but he charged them that they should tell no man what was done.

Parallel texts, Mat. ix. 18, 19, 23 to 26 ; Mark, v. 22 to 24, and 35 to 43.

Now although this passage do not of itself afford much evidence for or against the existence of an immaterial soul, yet as St. Luke says "her spirit came again," those who contend for the separate existence of that principle may say that this expression relates to the return of the soul into the body after it had departed ; but as the word *πνευμα* equally means the breath or the vital principle which was actually restored, it does not necessarily furnish any support to their opinion.

There are two other instances of Jesus re-

storing to life persons who were dead ; the one, the son of the widow at Nain (Luke, vii. 11, 15), the other, Lazarus (John, xi. 1, to 45), the account of neither of which contains any thing which can be construed into an argument in favour of a soul subsisting distinct from the body ; indeed, the whole of our Saviour's conversation with Martha might be used in support of the contrary opinion.

Mat. x. 28. And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell,

Parallel text, St. Luke, xii. 4, 5.

In this passage, *σῶμα*, the body, is evidently used by our Saviour to signify the mere animal life of man ; and *ψύχη*, the soul, to denote his intellectual faculties : the one subject to the common lot of mortality, the other at the resurrection in the disposal of God alone. The parallel text from St. Luke has no allusion to the soul.

To avoid useless repetitions, the reader is again requested to refer to Chap. III. where the various senses in which the term *ψύχη* is used throughout the Old Testament, are endeavoured to be explained, and which appear to be so equally applicable to the use of the same word in the New Testament, that it would be a waste of time to quote passages in support of that opinion. Vide

Mat. xi. 29, xvi. 26, (par. text, Mark, viii. 36, 37) xii. 18; Mark, xii. 30, 33; xiv. 34; Luke, i. 46; ii. 35; xii. 19, 20.

The discourses and parables are next to be considered.

It is a fact of great importance that in all his discourses concerning a future state our Saviour expressly tells us that our condition in another life will be announced at the end of the world, on the day of judgment; nor does he give an intimation of any state of conscious existence between the death of each individual and the period of his resurrection; the parable of Dives and Lazarus, and the address to the penitent thief, by no means warranting, as I hope to shew, a contrary inference. The passages in which this doctrine of the renewal of our bodies in an improved but still material state is laid down throughout the New Testament are so numerous that it would be perhaps tedious and unprofitable to quote the whole of them. A few, therefore, of the more striking texts only are inserted, but a reference to the parallel passages, and such others as will be indicated, will enable every one who deems it necessary fully to examine the question without much trouble.

Mat. xiii. 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

25. But while men slept, his enemy came, and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42. And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth.

43. Then shall the righteous shine forth, as the sun in the kingdom of their father. Who hath ears to hear, let him hear.

47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

xvi. 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

xxii. 23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren ; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother :

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Parallel texts, Mark, xii. 18 to 27 ; Luke, xx. 27 to 38.

Luke, xiv. 12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind :

14. And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

John, v. 21. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will.

22. For the Father judgeth no man ; but hath committed all judgment unto the Son :

23. That all men should honour the Son ; even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live,

26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

27. And hath given him authority to execute judgment also, because he is the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Now it is plain from the texts just cited, that the very existence of a future state to man is inseparably interwoven with the resurrection of his body. In these, or in any others relating to the same subject, no mention of any immaterial principle, nor even an allusion to such, is made. The Sadducees, who disbelieved in another life, are silenced, not by being told that the *souls* of Abraham, Isaac, and Jacob, were, at the moment our Saviour was speaking, in a state of consciousness and happiness, but that the Patriarchs named, together with all the rest of mankind, should inevitably rise again; the certainty of the event being signified, according to a form of speech frequently used in the Scriptures, by God's speaking in the present sense: "I *am* the God of Abraham," &c. Thus also in the text just quoted from John, v. 24, Christ says, "He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life," the context clearly shewing, that the believer to whom everlasting

life is promised, should receive it at the resurrection, though he is said to be actually in possession, merely to shew the sureness of the fact.

In the quotations which immediately follow, and in which the parallel passages and others referred to are predictions of our Saviour, concerning his own death and resurrection, he is equally strenuous in insisting on a material restoration to life, the resurrection of the body:—thus,

Luke, xviii. 31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33. And they shall scourge him, and put him to death ; and the third day he shall rise again.

34. And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

Parallel texts, Mat. xvi. 21 ; xvii. 22 ; xx, 17 ; Mark, viii. 31 ; ix. 31 ; x. 33 ; Luke ix. 22.

Mat. xii. 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas :

40. For as Jonas was three days and three nights in the whale's belly : so shall the Son of man be three days and three nights in the heart of the earth.

Parallel texts, Mat. xvi. 4 ; Luke, xi. 29.

John, ii. 18. Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things ?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

Parallel texts, Mark, xiv. 58; xv. 29.

The last passage from St. John is so striking a mark of the importance which our Saviour in his prophecy, and his disciples after the fulfilment of it, attached to the fact of his corporeal resurrection as a necessary condition of his restoration to life, that it seems almost superfluous to adduce further argument to prove the necessity of the body being endued with vitality before man can again become a being of consciousness or action.

We have now to consider the most important event in the history of mankind.

The Roman governor, Pontius Pilate, having in the very teeth of his own declared conviction of the innocence of Jesus, yielded to the clamour of the Jewish rabble, and delivered him to the soldiers to be crucified, they took him away for that purpose.

Luke, xxiii. 32. And there were also two other malefactors led with him to be put to death.

33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors: one on the right hand, and the other on the left.

39. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him, Verily, I say unto thee, to day shalt thou be with me in paradise.

46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and, having said thus, he gave up the ghost.

It is clear from the context of the narrative, that many of those who witnessed this scene had been either disciples of Jesus, or inclined favourably towards the religion he taught, for we find that

47. When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

It is probable, from their preconceived ideas of the temporal power and glory of the Messiah, that, up to the moment of his death, those who believed him to be that deliverer expected some stupendous interposition of the Almighty to save him; but, when they saw him actually expire, all of them, even his apostles themselves to whom he had distinctly and minutely detailed both the time and manner of his death, at the same time assuring them that he would rise again on

the third day, did, notwithstanding they saw the first part of his prediction fulfilled to the letter, so entirely abandon themselves to despair, that they no longer believed him to be the Messiah. What were the exact notions which the apostles, in common with the majority of the Jewish nation, entertained of a resurrection, and of a future state, it would be perhaps at this time impossible to discover, but that they were far wide of the truth, is evident from their obstinate disbelief of the bodily resurrection of Jesus, which was at last only overcome by appeals to their senses in repeated interviews. For St. Luke says, chap. xxiv. that when the two Maries and Joanna, who had, early in the morning of the third day after the crucifixion, gone to the sepulchre with an intention of embalming the body of Jesus, and finding it not, they were addressed by two men in shining garments, who said,

5. Why seek ye the living among the dead ?

6. He is not here, but is risen : remember how he spake unto you when he was yet in Galilee,

7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

11. Their words seemed to them as idle tales, and they believed them not.

The same day, also, two of the disciples, who had heard this story of the women, going to Emmaus, were joined by Jesus, though "their

eyes were holden, that they should not know him" (Luke, xxiv. 16); and from their discourse it is plain, that even then so rooted was their preconceived idea of the Messiah being a temporal conqueror, that they could not believe the crucified Jesus to have been that character, notwithstanding the women's report of their having "seen a vision of angels, which said that he was alive:" "But we," say they, after they had related the circumstances of his death, "trusted that it had been he which should have redeemed Israel," (ver. 21,) plainly implying their belief in the impossibility of the reanimation of his body, or, at least, of his reassuming such a form and qualities as that those who had previously known him should be able to recognize and identify him. Christ, however, who knew the nature of man—that his reorganization was an indispensable condition to a future state of conscious existence, and that Christianity was to be founded on this basis—took such abundant means to establish, beyond the possibility of mistake, the fact of the resurrection of his own body, that the record of that event stands supported, as it appears to me, by stronger, more varied, and more irrefragable testimony, than that of any other event which has happened, connected with the history of the human race; and I do not believe a single being exists, or ever did exist, who, having dispassionately examined,

and deliberately weighed the evidence adduced, doubted the truth of it.

Taking up the subject, after they had told their tale,

25. He said unto them, O fools, and slow of heart to believe all that the prophets have spoken !

26. Ought not Christ to have suffered these things, and to enter into his glory ?

27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they went : and he made as though he would have gone further.

29. But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him ; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with with us by the way, and while he opened to us the Scriptures ?

33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ?

39. Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet.

41. And while they yet believed not, for joy, and wondered, he said unto them, Have ye here any meat?

42. And they gave him a piece of a brolled fish, and of an honeycomb.

43. And he took it, and did eat before them.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45. Then opened he their understanding, that they might understand the Scriptures.

46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

Thus far is the narrative of St. Luke, which I have selected as giving the particulars most at large. St. Matthew, whose Gospel was the earliest written, mentions some of the events related by St. Luke, and others omitted by the rest of the Evangelists, (no doubt because they had been recorded by St. Matthew,) such as (xxviii. 2 to 4) the earthquake, and the terror of the guard or keepers whom the Jews had stationed to watch the sepulchre at the sight of the angel, "whose countenance was like lightning;" and (11 to 15) the improbable and almost morally impossible tale trumped up between the chief priests and the soldiers. St. Mark gives a brief recapitulation of the events mentioned by St. Matthew, and adds one or two more, which, as we have before seen, are more amply detailed by St. Luke; and St. John, besides noticing some

of the appearances of which accounts had been given by the Evangelists who had preceded him, adds a fact which shews how rooted were their preconceived notions of the Messiah in the minds even of his apostles, for on his first appearance to them,

xx. 24. Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

St. John also devotes ch. xxi. to a relation of the circumstances attending a third appearance of Jesus to his disciples at the sea of Tiberias.

But besides these appearances of Christ which are specifically mentioned by the several Evangelists, it is probable, and indeed seems quite certain, that he had numerous other interviews with his disciples ; for St. Luke tells us (Acts, i. 3) that "he shewed himself alive after his passion (to his apostles) by many infallible proofs, being seen of them *forty days*, and speaking of

the things pertaining to the kingdom of God,"
at the end of which time,

4. Being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.

10. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel ;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

St. Paul also (1 Cor. xv. 3 to 7) mentions several appearances, and particularly (ver. 6) "that he was seen of above five hundred brethren at once, of whom the greater part remained unto that present (time), but some had fallen asleep." But though the fact of the restoration of Jesus to life was thus made to rest on evidence the most incontrovertible, yet there was another point to which he evidently attached equal importance, namely, that his disciples, the witnesses to the verity of his resurrection, should

have also a clear and correct notion of the nature of that life which he then possessed, and to which their own lives, in common with those of the rest of mankind, were at the general resurrection to be assimilated, (Phil. iii. 21.)

It is clear that among other heathen notions adopted by the Jews* during the Captivity was that of the existence of the soul in a separate state, immediately after death. What their idea of the nature of that state was, we do not very well know, and perhaps they had no very distinct one on the subject. They thought, however, (and the fancy has come down to our own times) that the disembodied spirit, though impalpable, might be and often was obvious to the sight†. That the apostles were fully imbued with this very general notion is evident, both from their fancying when they beheld Jesus walking on the sea (Matt. xiv. 26 ; Mark, vi. 49) that they saw a spirit, and from the passage before quoted from St. Luke (xxiv. 37), when on his appearing among them, "they were terrified and affrighted, and supposed that they had seen a spirit." This deeply-rooted erroneous notion, striking at the very fundamental principle of his religion, Christ took every means to eradicate (ver. 39), "Behold my hands and my feet, that it is I myself;

* Vide the dissertation at the beginning of Chap. VI.

† Vide Virgil's account of the descent of Æneas into hell.

handle me and see ; for a spirit hath not flesh and bones, as ye see me have," inviting such an examination of his person as must convince his disciples that it was no phantom which deluded them, no disembodied spirit incapable of being sensibly felt, but their well-known Master himself, in person, restored to life ; and further, to shew them that the body which he animated, however exalted and endowed with new powers, was still essentially material, and capable of all the functions of humanity, he took food (ver. 41, 42, 43), and ate it before them.

That these "infallible proofs" were more than once repeated during the forty days which Christ remained on earth, there can be little doubt, since it was necessary that they who were to teach all nations the religion of Christ should themselves be satisfied beyond the possibility of mistake of the truth of its distinguishing feature ; that wherein it differed from all others which had preceded it ; the certainty of the resurrection of the body of man, and the restoration of all its functions.

In pursuance of these convictions on their minds, and of the directions of our Lord that they were to bear testimony to the truth both of his death and resurrection, we find the apostles and other disciples to whom he had shown himself constantly insisting on both these facts, and quoting numerous prophetic passages from the

writers of the Old Testament, to shew that they must necessarily have happened. Thus, St. Peter (Acts ii.), on the very day on which the Holy Ghost was first poured out on the apostles, in his address to the people (ver. 14 to 36) enlarges on the actual death, burial, and resurrection of Jesus, quoting Psalm xvi.* as prophetic of them. Again (iii. 15), he charges the Jews with having "killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses;" (ver. 18) "But those things which God beforehand had shewed by the mouth of all his prophets, that Christ should suffer, he hath also fulfilled;" enlarging still further in the following verses on the fulfilment of the prophecies. The same assertions of St. Peter occur again, iv. 10; v. 9 to 32; x. 38 to 43.

But one of the most striking passages (if not the most) in the Acts of the Apostles, and which shows the commonly received opinions concerning

* It is a circumstance worth noting, that the Hebrew word שְׁאוֹל, used by the Psalmist, rendered *ᾗδης* by the Septuagint, and *hell* by our translators, means (I am told) in its primitive sense merely a dark or hidden place, whence it came to be used, first, to signify the grave; afterwards, when the Jews adopted the notion of a separate soul, for the place of departed souls; lastly, for the place of punishment for the wicked after death: and that both the Greek *ᾗδης* and our *hell* mean originally the same as the Hebrew, and have undergone the same processes of application to things foreign from their primary meaning.

the soul to be erroneous, is that which relates the circumstances which occurred while St. Paul was staying at Athens (xvii. 16 to 34.)

At that time Athens was the general resort of the ablest men of all the various schools of philosophy of the Gentile world, from the most brutal corrupter of the Epicurean doctrines, up to the disciple of the mystical, metaphysical, unintelligible Plato. Of these, a very large proportion believed in the existence of a human soul distinct from and independent of the body ; which should survive it in a state of happiness or misery :—In truth, they held very nearly the same opinions on that subject as the Christian world holds at present ; the reveries of the Greek philosophers, and particularly those of the Academic sect, having been, as is well known, at a very early period, interwoven with the doctrines taught by some of the most eminent of the Christian Fathers, to the lamentable corruption of Christianity, and the spread of error.

St. Paul, seeing the city wholly given to idolatry, disputes in the market daily with them that meet him ; when “ certain philosophers of the Epicureans and Stoics encounter him, and some say, ‘ What will this babbler say ? ’ other some, ‘ He seemeth to be a setter forth of strange gods ; ’ because he preached unto them Jesus, and the resurrection.” He is therefore brought before the court of Areopagus, to which, after a short and beautiful summary of true religion, he points

out the two great errors into which they had fallen; namely, 1st, idolatry (ver. 20),—"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device;" and 2dly, their wrong notions of a future state (ver. 30, 31,) "And the times of this ignorance God winked at, but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." It is clear that the most startling portion of the apostle's proposition was that on which he knew he was bound mainly to insist, viz. the restoration of the body, for (ver. 32) "When they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter," most of the Areopagites, no doubt, believing in the immortality of the soul, and in a future state, but being thoroughly staggered at the novel doctrine of the resurrection of the body to life with all its functions, a proposition which also made Festus exclaim (Acts, xxvi. 24), "Paul, thou art beside thyself; much learning doth make thee mad." In fact, so little were the preconceived notions of either Jews or Heathens reconcileable with the doctrine of a crucified Saviour raised from the dead, that St.

Paul complains (1 Cor. i. 28) that it was "unto the Jews a stumbling block, and unto the Greeks foolishness."

Not only in these passages, but constantly throughout every portion of the New Testament, is this fundamental doctrine of the necessity of a restoration of the body of man, its previous functions, so insisted on, as a condition of a future life, in contradiction to the notions of a soul capable of existing separate from it, that it really seems the distinctive mark of Christianity.

It remains that I should notice a few passages which are supposed to indicate the existence of an immaterial soul distinct from, and having consciousness after, the death of the body.

And first, the parable of the rich man and Lazarus has been supposed to indicate a state of happiness or misery immediately after death, and consequently the existence of an immaterial soul.

But, to say nothing of the absurdity of taking as actual facts the incidents of a tale invented, like the rest of our Saviour's parables, to illustrate a particular point of doctrine, it happens, unfortunately for the immateriality of the theory, that the whole story is full of material allusions; for the rich man is tormented with *flame*; he begs that Lazarus may dip the *tip of his finger in water*, and cool his *tongue*, &c.; all plainly shewing that the state of existence supposed was a material, and not an immaterial one.

The declaration of our Lord to the thief crucified with him, "*To-day* shalt thou be with me in paradise," is also rested on as an argument of an intermediate state of conscious existence between death and the general resurrection; but, as has been before remarked, the present time is frequently used in Scripture to denote the certainty of any event. Thus when God says to Adam, Gen. ii. 17, "of the tree of the knowledge of good and evil, thou shalt not eat of it: for *is the day* that thou eatest thereof thou shalt *surely die*," it evidently means no more than that the instant he transgressed the command he should subject himself as surely to death as if it were an instantaneous consequence, though we all know that he lived more than nine hundred years after that event. So in the present case, our Saviour meant no doubt to merely assure the penitent thief of the certainty of his salvation: for, that Christ's human nature passed into any state of conscious existence previous to his resurrection, not a tittle of evidence exists; on the contrary, the whole of his prophecies concerning his death, the narratives of the events which fulfilled them, and, above all, the scheme of Christianity itself, shew the absolute necessity of his suffering that death, to which the transgression of Adam had subjected all his descendants, as fully and completely, in every respect, as the rest of the human race.

With regard to the transfiguration, (Mat. xvii. 1 to 9; Mark ix. 2 to 10,) when Moses and Elijah appeared in company of Jesus, and were seen by Peter, James, and John, it is clear, from their being the objects of sight, that they must have been endowed with material bodies. In truth, an impenetrable veil seems to be thrown over this and one or two other passages in Scripture, where a partial resurrection of the dead is mentioned. Thus, (Mat. xxvii. 52,) "And the graves were opened; and many *bodies* of the saints which slept arose, (ver. 53,) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

From which, at all events, it is clear, 1st, that previously to the resurrection of Christ, these saints *slept*, were devoid of consciousness; and 2dly, that their *bodies* arose, were again restored to vitality before they were capable of acting, thinking, or being seen.

CHAPTER IX.

The Epistles and the Revelations.

THE Epistles being the works of the Apostles, who had been chosen by Christ to be the witnesses of his death and resurrection, and had been expressly commanded by him to bear testimony to the truth of these events, and to preach the religion founded on them to all nations, may be considered in some measure as commentaries on the occurrences and precepts recorded in the Gospels. They contain, of course, reiterated assertions of those most important truths*; with earnest exhortations to a belief in them, as being the foundation on which Christianity is erected, and to a life conformable to the rules it enjoins.

* See, among many others, the following passages: Rom. i. 4; iv. 17, 24, 25; viii. 19 to 23; x. 6 to 10.—1 Cor. vi. 14.—2 Cor. iv. 7 to 14.—Gal. i. 1.—Eph. i. 20 to 22; iv. 8 to 10.—Phil. iii. 10, 11, 20, 21.—Col. i. 13 to 22; iii. 1 to 4.—1 Thes. i. 10; iv. 13 to 17; v. 9, 10.—2 Thes. i. 6 to 10.—2 Tim. i. 10.—Tit. ii. 11 to 14.—Heb. vii. 22 to 28; ix. 27, 28; xii. 22, 23.—1 Pet. i. 3, 4, 5; iii. 18.

But as this head (namely, the proofs of Christ's death, and the restoration of his body to life, clothed with the same form, and possessing many of the same qualities as before his death, with others of a higher order added ; vide Luke, xxiv. 36 ; John, xx. 26 ; Acts, i. 9,) has been enlarged on in the last chapter, I do not think it necessary to repeat the arguments here, and shall therefore proceed to examine one or two of those passages which relate more especially to the general resurrection of mankind, the certainty of which our Saviour, previous to his crucifixion, foretold to his disciples might be depended on, from his own particular resurrection on the third day after his death.

Of these, perhaps, the most important, as being the most explicit; and entering into details, is the fifteenth chapter of St. Paul's First Epistle to the Corinthians, which I shall insert at length, because it seems to me to comprise in itself a chain of argument the most conclusive I know of on any one subject in existence.

The first eleven verses contain a summary of the main doctrines of Christianity—the death, burial, and resurrection of Christ, and the testimony to the truth of these several events.

1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures ;

4. And that he was buried, and that he rose again the third day according to the Scriptures :

5. And that he was seen of Cephas, then of the twelve :

6. After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.

7. After that, he was seen of James ; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.

11. Therefore whether it were I or they, so we preach, and so ye believed.

Notwithstanding, however, the doctrine of the Apostles, and the earnestness with which they insisted on those main points, it appears that there were among the Corinthian converts some who denied the resurrection of the dead. These persons could not have been of the sect of the Sadducees, because the Sadducees not only denied a resurrection, but disbelieved in a future life altogether ; they could not have been heathens, because St. Paul says, " there be some among you : " they must, therefore, have been either Pharisees, who had so far embraced Christianity as to admit of Jesus being the Messiah, but who still clung to the fancies and fables concerning a future state and disembodied spirits of men,

which had been accumulating by their sect since the Captivity ; or else heathen converts who, though they could not help assenting to the truth of a religion vouched by so many miracles, yet could not bring themselves to exchange what they no doubt deemed their refined philosophy of an immaterial soul—the emanation of the Deity, for so gross a belief, (as they would term it,) as that of the reanimation of the corporeal frame, and the enjoyment of eternal happiness, through the medium of bodily organs : errors so pernicious, and striking at the very root of Christianity, called for the strongest reprobation ; and accordingly we find the Apostle (ver. 12 to 19, inclusive) arguing the point most conclusively, and proving that unless they believed in the resurrection of Christ's body, and, as a resulting consequence, of that of the bodies of all mankind, (ver. 20 to 34,) they could not be of his religion.

12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13. But if there be no resurrection of the dead, then is Christ not risen :

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised :

17. And if Christ be not raised, your faith is vain ; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, and become the firstfruits of them that slept.

21. For since by man came death, by man came also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming.

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

27. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him:

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30. And why stand we in jeopardy every hour?

31. I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33. Be not deceived: evil communications corrupt good manners.

34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Notwithstanding these unanswerable arguments, the Apostle, aware that his antagonists are by no means disposed to give up the matter in dispute, therefore anticipates and states (ver. 35) the objection which his Pharisaical

or philosophical opponents, priding themselves in the fancied superiority of their immaterial creed, will sarcastically put, under the persuasion that he would be either unable to make any reply at all, or would give such an absurd one as to lay him open to general ridicule. But St. Paul, in a flood of eloquence, unequalled even in his own unequalled works, proceeds to shew, that as God directed the universe at his pleasure—that as the grain of wheat, and the sun, moon, and stars, were alike obedient to his will—it was equally easy for him to invest man, at the resurrection, with such a body as should be suited to the exigencies of his new condition, and capable of enduring through eternal ages of weal or woe: concluding with an affectionate exhortation to his flock to be “steadfast, unmoveable, forasmuch as their labour should not be in vain in the Lord.”

35. But some man will say, How are the dead raised up? and with what body do they come?

36. Thou fool, that which thou sowest is not quickened, except it die:

37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38. But God giveth it a body as it hath pleased him, and to every seed his own body.

39. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44. It is sown a natural body*; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47. The first man is of the earth, earthy: the second man is the Lord from heaven.

48. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where is thy sting? O grave, where is thy victory?

56. The sting of death is sin; and the strength of sin is the law.

* I do not think the words *σῶμα ψυχικόν* are correctly rendered by "natural body;" *ψυχικόν* here evidently means "animal body," that which man has in common with the beasts, as opposed to *σῶμα πνευμαλικόν*, "spiritual body," his intellectual qualities.

57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

I will not mar the force of this admirable discourse (which, from several passages in the Second Epistle to the members of the same church, appears to have had the happiest effects, numbers of the mistaken converts renouncing their errors,) by any amplifications of my own, but will merely observe to those who do not understand Greek, that the word *σῶμα*, "body," which St. Paul constantly uses throughout this chapter in relation to man, both in this life and after the resurrection, like that by which it is translated, is invariably applied to denote *material substance* alone; and that throughout the whole composition there is not the remotest allusion to a reunion, at the resurrection, *of any two substances* (soul and body) which had been previously divided by death.

Philip, iii. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

From this passage it is quite clear, that however improved the condition of those destined for happiness in a future life may be, (and that it will be so, "beyond what it hath entered into the

heart of man to conceive," "we have the fullest assurance,) man's future state of being is inseparably connected with a material organization, since the glorious body, with which Christ appeared to his disciples, was seen and felt by them.

I shall quote only one passage more, a most important one certainly, but only one of many which, it seems to me, will bear no other interpretation than that which I attach to them, as may be seen by turning to some of the texts to which I have referred.

1 Thes. iv. 13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring *with him*.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not *prevent them which are asleep*.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Here, as in numerous other passages, the dead are represented as *asleep*, in a state of unconsciousness, from which they are to arise at the coming of Christ; and the Apostle informs the Thessalonians, probably in reply to some question which had been put to him, that those who should happen to be alive at the time, should not prevent (*i. e.* precede, go before) those that were

dead, but that all faithful Christians should partake of the same destiny—should equally enjoy the new heaven and the new earth promised in the Scriptures*.

There is only one passage in these books (besides those which have been virtually answered in the former parts of this work), that I am aware of, which can be cited as in opposition to my view. It is

1 Pet. iii. 18. For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

19. By which also he went and preached unto the spirits in prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

This text—upon which Bishop Horsley, in his Sermons (quoted in the note thereon in Hewlet's Bible), has built up a fanciful theory of his own, for which the words of the Apostle afford not the shadow of a foundation—stands alone, unsupported by any other passage in Scripture, if it be interpreted to mean Christ's preaching to spirits

* Vid. Isa. lxxv. 17 ; lxxvi. 22.—2 Pet. iii. 13.—Rev. xxi. 1.

in the interval between his death and resurrection. If, however, by the spirits mentioned by St. Peter, as being preached to, are intended that portion of mankind "who were disobedient while the ark was preparing," and if by the "Spirit," in ver. 18, which revived Christ, be meant (and I think that to be the true meaning) the Spirit of God; the Holy Ghost, and ver. 19, 20, 21, and 22, be read in a parenthesis, then the preaching alluded to by the Apostle was that which for 120 years, while the ark was building, was addressed to the antediluvians, during which time (Gen. vi. 3) "the Spirit of God strove with man." The Apostle seems to me to argue, that, as those who in the time of Noah remained hardened in their sins, notwithstanding the warnings of the Divine Spirit, were destroyed by the flood, while Noah and his family were saved; so, those who resisted the preaching of the Gospel should perish, while those who were converted and baptized should be placed in a condition to obtain salvation.

Whether or no this be the true interpretation of this confessedly difficult text, still I cannot admit that this passage alone, unsupported as it confessedly is by any other, is sufficient to establish a doctrine, at variance, as I hope has been satisfactorily shewn, to the whole tenor of the rest of the Scriptures, which otherwise harmonize in every part.

On the whole, notwithstanding the most diligent search, and certainly with no intention of

wresting any thing to the support of a theory, as I could not discover in any of the Scriptures of the Old Testament, so have I been unable to find, either in the Gospels, the Acts, the Epistles, or the Apocalypse, a single text which can be fairly construed into any thing like a direct assertion of the existence of an immaterial soul ; but, on the contrary, the whole context appears to me to inculcate the necessary connexion between the mental powers of man and the organization of his body—the absolute dependence of the active powers of the one on the vitality of the other. Had it been otherwise—had there been, indeed, such an immaterial principle—is it credible, is it possible, to imagine that our Lord would have permitted so very essential a portion of the Christian creed to have been gathered by inference?—that, instead of making a direct revelation of the existence of an immaterial principle, he would have shewn himself clothed with a material body, one which could be seen and felt, and was capable of performing the human functions ? Would he have laid such a stress on the restoration of his own body to life—made it the touchstone of the truth of his religion—and enjoined his apostles to insist (as they invariably did) on that fact, had not such corporeal resurrection been an indispensable condition of the future life of man ? To me the contrary opinion appears quite extravagant.

But the most insurmountable objection to the

doctrine of a human immaterial soul, existing distinct from, and independent of, the body, is its utter incompatibility with the scheme of Providence, as laid down in the Scriptures ; namely, that the future life of man is a consequence of the atonement made for the sin of Adam by the death of Christ, whose resurrection is the evidence of the certainty of the restoration to life from death, to consciousness from unconsciousness, of the rest of mankind, in consequence of that atonement. Now, if there be such an immaterial soul belonging to every man, as is contended for, the souls of those who died before Christ's crucifixion were alive at that time, and their life was totally independent of, and unconnected with, that event ; so that neither " life nor immortality was brought to light by the gospel," (2 Tim. i. 10) since they had both been inherent qualities in the souls of men from the very beginning ; neither was " Christ the firstfruits of them that slept," (1 Cor. xv. 20) ; nor was eternal life obtained for man through the medium of his death, if the souls of men were previously alive and immortal by their nature. In truth, the doctrine of an immaterial and immortal soul involves so many difficulties, and presents such numerous views entirely incompatible with those laid down in the Scriptures, that it seems to me quite wonderful, how so strange, and, as I think, untenable an opinion, could ever have been entertained by men who had access to the Word of God.

CHAPTER X.

Summary of the Doctrine—Arguments to shew its coincidence with Scripture; with the Belief of the First Ages of the Church; with Reason—Absurdity of Metaphysical Error embraced and held fast—Objections stated and answered—Conclusion.

HAVING now, as I hope, satisfactorily shewn what the nature of man is, and what it is not—and gone through the whole, and cited the most prominent parts; of the evidence on the subject, (for surely the only thing that can possibly be worthy the name of evidence, as to the nature of man, is the revelations which it has pleased the Author of it himself to make concerning it*)—it remains only to give a summary of the doctrine

* This is not the place to enter on a discussion of the existence of what is termed “natural religion:” to me the term appears a *petitio principii*; and that it would not be difficult to prove, that in every age, and under every form which religion has assumed, from the simplest rites of the most untutored savage, to the reveries of the subtlest metaphysical enthusiast, its derivation is to be distinctly traced through all its corruptions to the observances instituted by the Deity himself. In truth, an unbeliever in revelation must be a believer in such a tissue of moral impossibilities, that he may well be taken for the prototype of credulity.

intended to be established; to offer a few arguments in support of the reasonableness of that doctrine, and to answer some objections which may possibly be made to it.

God having through six successive periods (rendered *days* in our translation) created the earth, and caused it to produce an abundance of creatures, each with organs precisely adapted to its condition, and those of each succeeding period with more varied and higher qualities than those of the preceding, finishes by the creation of Man, whom he destined to have the dominion over all the others. So excellent was the organization of this most perfect work of God on earth,—he was endowed with powers of combining, reflecting, and reasoning, on all the ideas derived from his senses, in a degree so far transcending those of all other animals, and was, moreover, capable of retaining them unimpaired so long as the world which he inhabited should endure,—that he is said to have been made in the likeness of God. As he was thus a being of reason and choice, his Maker thought fit, as a test of his obedience, to infuse into the fruit of one tree qualities of the most fatal nature. Of these qualities man was informed, and expressly enjoined, under the penalty of the extinction of all those active powers which he felt himself to possess—the penalty of death, to avoid eating it. Man, however, did transgress the command—did eat the forbidden fruit, and

thereby introduced into his system the seeds of that decay which sooner or later must inevitably annihilate vitality, and again reduce him and his posterity to the inert matter which had furnished the materials for his noble frame. As the Divine perfections are immutable, God's justice could have been in no way satisfied but by the exaction of the penalty; and since no created being, however excellent, could, any more than the meanest, have had an existence which was not entirely dependent on the will of his Creator, and could, therefore, have no power to offer itself as a substitute for man, total annihilation must have been the fate of the whole human race. But that Divine Being, who, in the New Testament, is designated as the Son of God, voluntarily undertook himself to be man; in that state to lead a life of perfect obedience to God's commands, in which Adam had failed, and ultimately *to suffer death*, in his stead, the just for the unjust; thus satisfying the demands of justice, and leaving the Divine mercy to bestow, at the great catastrophe which shall change the condition of this planet, on that portion of mankind which, by patient continuance in well-doing, shall have rendered themselves meet therefore, the glorious body and everlasting life which Adam and all his posterity, had he and they continued in innocence, would have received on the same occasion.

Now I will appeal to any one who, divesting

himself of prejudice, will read the foregoing summary, if it be not a plain, simple, and intelligible statement of the whole scheme of Divine providence as relates to man, from the day of his creation to the day of judgment? If it do not harmonize in every part, and altogether, with the Scriptures? If it be not in itself rational and easy to be understood; not requiring a belief in that to which reason refuses assent? Whereas the heathen notion (for it deserves no better name) of a material body, and immaterial and immortal soul, when applied to the scheme of religion laid down in the Bible, is full of inconsistencies, requires the most unwarrantable assumptions, and cannot, without such a force being put on the words of Scripture as ought never to be allowed, (and which its advocates themselves would allow in no other case), be made to agree with it at all.

That the doctrine here maintained is that of the Apostles, I have before (I hope) shewn; and that it was that of the first ages of the Christian church appears to me indubitable. For though the Gnostic and Manichean tenets were attempted early to be foisted into the Christian creed, they were strenuously resisted: nor was it until in the third century—when Origen and others mixed up their philosophy with the pure and simple truths of the Gospel, Platonizing Christianity, (an innovation more injurious to

it than any it has ever received, and under the effects of which it is still labouring,)—that the heathen notions concerning body and soul were adopted. The Apostles' Creed—the earliest formula of a confession of faith extant, and allowed to be of very high antiquity—has not a syllable which can be fairly construed into an allusion to such a doctrine*. And though this formula cannot be appealed to as absolute authority—as not being the work of persons known to be inspired, yet, had the belief, in a soul distinct from the body, been a portion of the Christian creed at the time of its compilation, it is hardly possible to imagine that so important a point should have had no article assigned to it.

Another, as it appears to me, conclusive argument, in favour of my position is, that throughout the Scriptures sensible objects are constantly used to indicate our condition in a future state. We are to have glorified and spiritual (*i. e.* rational) bodies divested of animal imperfections;

* The article on the Descent into Hell was not in the Creed originally: it is, I believe, to be first found there about the end of the fourth century, when it was probably introduced in consequence of some heresy which denied the actual death of Christ. But, at all events, the term *ᾅδης* means the *grave* as well as a *place of departed spirits*, and is repeatedly used in that sense in Scripture. The Roman church did not admit this article until towards the close of the eighth century.

there is to be a new heaven and a new earth, &c. If it be said that this is done in condescension to our imperfect nature, just as God is represented as seeing, hearing, and so forth, to denote his omniscience, of the abstract notion of which we are incapable of forming an idea, I answer, that this very inability of ours proves the materiality of our whole nature, as, had any portion of it been immaterial, there is no reason why we might not have comprehended things immaterial. In fact, as omnipotence, omniscience, ubiquity, eternity, and the like, are attributes which can belong to God only, so it seems to me most reasonable, as well as most reverent, to believe, that He alone is immaterial; that a perfection so eminently divine is peculiar, and has not been imparted; and that all other beings ever have been, are, and will be, but the forms and properties impressed by the Almighty Will on the substance of the universe.

But let us try these two antagonist hypotheses by the test of reason alone. It is universally allowed that the distinguishing characteristic of the works of God is the perfect wisdom and goodness which pervade them—the production of the greatest amount of benefit at the smallest expense of power. Man, it is evident, is a being far superior to any other of those which inhabit the same globe. Possessed of the properties of animal life, in a degree, perhaps, supe-

rior to the most intellectually formed of them, he has, besides, an organization peculiar to himself, adapted solely to the wants of a rational creature, and illimitable as to the variety of purposes to which it can be applied. Through the medium of this organization (deranged though it be from the effects of the fatal poison imbibed by the first of his race), he has been enabled to explore the depths of mathematical science; to traverse, with safety and certainty, the waters of the ocean, and to visit the abodes of the dwellers of the deep; to penetrate the fields of air beyond the clouds, and traverse the regions where the eagle soars; to draw the lightning from the heavens, and play with its bolt, as a child with its toy; to weigh the globe as in a balance, and resolve its elements into their constituent parts; to subject the vapours to his power, and make them the ministers of his will; to view the forms of creatures a million times smaller than the smallest speck seen by his naked eye, to mark their habits, and describe their actions; to look into the abyss of space, count the number of the stars, and view orbs so far removed from human ken that ages upon ages must have elapsed before their light could have reached him; and last, and greatest of all, to have arrived at such a knowledge of the structure of his own admirable frame as to have some faint idea of the means through whose instrumen-

talities these wonders have been achieved. These, and many more discoveries of equal interest which have been, and thousands far more stupendous which probably will be made, ere the earth and its inhabitants shall pass away, are all the manifest results of man's superior organization. Now, if these qualities, which we perceive to be incident to man in his present condition, and which, improved in an inconceivable degree, (with others added, of which we can form no notion at present,) are to be his attributes in a future state of happiness, the wisdom and goodness of the Creator, in the admirable adaptation of the means to the end, are apparent; but if the human body be but a frail and worthless compound—a prison for the immaterial and never-dying soul, which must needs rejoice on being freed from such a dungeon—where are the wisdom, skill, and goodness of the Creator? In such case, an enormous mass of power and skill has been wasted on a worse than useless object, and any thing but benevolence displayed in first uniting the soul with an incumbrance so utterly unsuited to its functions, and afterwards again reuniting it to so vile a clog.

But I shall be told, that all these great results, which I have attributed to the organization of the human body, are the works of the soul, which arranges, combines, distributes, &c. the ideas furnished by the senses, and alone produces

the effects which we behold. Now this, I must be allowed to say, is a mere begging of the question. If it be so, those who assert are bound to prove it—to prove that there is a soul; that it is *immaterial, immortal, independent of the body*, but exercising a sway over it—how it acts, and where, if any where, is its habitat. If all this be assumed, as it has hitherto been, without proof, it may, indeed, afford the materials, or immaterials, if you please, for amusing speculations, but puts an end at once to the necessity for further argument.

But, to put the matter beyond dispute, we have only to reflect, that there is not a single operation of the mind which is not daily and hourly perceptibly affected by the bodily organs, which may be termed the depositories of thought: if any of these be deranged, or injured, or decayed, the effect upon the reasoning faculty is immediately seen. If the immaterial soul were the sole depository of thought, how could fever produce phrenzy, or a diseased stomach mania? And how could hundreds of other mental disorders, as they are termed, be, as they have been, all traced, beyond possibility of doubt, to organic defect or impediment?

Moreover, let us look into ourselves, and analyze the nature and quality of our ideas. We shall find them, all and every one, and every part of them, purely material, the result of the

impressions made on our senses. Let the subtlest metaphysician in existence state a metaphysical proposition in any language he pleases, (provided, nevertheless, that it be intelligible, which some metaphysical language is not,) and, on analyzing, it will be found to contain not the particle of an idea which is not derived mediately or immediately from the senses. Life and sensation, then, are in man necessarily co-existent with thought and consciousness, and hence the necessity, if he be to enjoy a future conscious state, of a corporeal resurrection.

And here it may be as well to remark, that if any thing deserved wonder, it would be the facility with which men welcome error, the pertinacity with which they retain the delightful phantom in their embrace, and the fury with which they assail those who would tear the beloved illusion from their arms. Perhaps the most striking, and at the same time most melancholy, illustration of this truth is, the adoption of the heathen notion of the soul into the Christian church, and the consequent branding with a mark of the most impious guilt all who should dare to question that, as it seems to me, absurd dogma. It is, indeed, perfectly true, that men with philosophic minds, but who, unfortunately for themselves and their fellow men, had imbibed the common notion of Christianity being inseparable from this dogma, perceiving its utter

incompatibility with reason or observation, have rejected it and Christianity together. Such men are, indeed, to be blamed for coming to so rash a conclusion without due investigation, and still more to be pitied for the false bias previously given to their minds, which prevented them from even searching for the truth. But truth itself must remain unchangeable, however wide men may wander off the path which leads to it, and is not the less truth, because, though lying directly before them, men have shut their eyes, and have not seen it for 1600 years.

With respect to this work, the question of *cui bono*—what good end will it answer? has been put to me. To those whose minds have been at all turned to philosophical investigation, any answer to this question from me will be superfluous—they will themselves answer it; to others I say, that if all science, to be worthy of the name, must be founded on truth, of what vast moment is it, that the most important science of all to man, the knowledge of his own nature, should have that foundation? And if false views on subjects of comparatively trifling importance have had (as they confessedly have had) most deleterious effects on the progress of the human mind, how much more transcendantly destructive must have been the effect of a false view of the human mind itself, if such have been in operation! How many, how great, and how

grievous must have been the mistakes committed in education, in legislation, in every branch of human economy, and how dreadful the results of such mistakes! If, however, my view of the subject be correct, and the arguments I have used carry the conviction of its truth so strongly to the minds of others as it is impressed upon my own, the time, perhaps, may come when men, ceasing to pursue the metaphysical *ignis fatuus* which has so long amused and misled them, shall set themselves diligently to observe and record the phenomena of their own nature; to accumulate and store up facts in that most important of all sciences; and, when a sufficient mass of materials shall have been collected, to gather inductions therefrom of so great a value, that the application of them shall ameliorate, beyond aught which we can at present contemplate, the condition of the human race. Perhaps it is not too much to hope that at some future period the researches of diligence, combined with the inspirations of genius, pursuing the right path, may at length arrive at conclusions so indefeasible, that the knowledge of human nature shall be reckoned among the exact sciences.

I know that the doctrine of man's nature being purely material will be characterized by many as degrading him far beneath his true rank in the scale of being—as revolting to his better feel-

ings, and as destructive to his aspirations after immortality. With respect to the two first objections I have only to say, that allowing them all the weight which can be desired, still, if it has pleased God to create man a material being, it is not for him to gainsay it. "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands *?" And as to the last, the passages quoted in support of my opinions abundantly prove that the scheme I contend for embraces an eternity of happiness for the good, of as high a character, and quite as complete, as the most visionary immaterialist can aspire after. In truth, it seems to me far more consonant with reason to conceive that the enjoyments of a future life should be derived through the medium of organs, (purified, indeed, and furnished with powers of which we can now have no conception,) with the operations of which we are familiar, than that they should arise from sources of which our previous state of being could have afforded us no experience. The fact is, that the grossness which certain refined persons attach to materialism, (as I suppose this view of Christianity will be called,) exists far more in their own ideas than in the thing itself.

* Isaiah, xlv. 9.

For surely that mind which, measuring the powers of Omnipotence by its own narrow scale, shall deny that the Almighty can endow matter, or any other substance, with such qualities as his wisdom and goodness may see fit, can have but a very imperfect notion of the attributes of God. That he will endow the human body, when it shall have arisen to the life immortal, with functions capable of the most exquisite pleasures, we have his sure promise: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*."

What may be the opinions or belief of others I know not; but in my judgment, when Christ "shall have changed our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself†;"—"when this corruptible shall have put on incorruption, and this mortal shall have put on immortality‡;"—when sin and sorrow shall be no more, and "the Lord God shall have wiped away tears from off all faces§;"—when, endowed with powers to explore, and faculties to appreciate, its wonders, the universe shall lie stretched out before him;—when each successive proof of wisdom shall add to his admiration, and

* 1 Cor. ii. 9. † 1 Cor. xv. 54. ‡ Phil. iii. 21. § Isa. xxv. 8.

each fresh example of goodness shall increase his love ;—when the consciousness of his own ineffable happiness shall through eternity fill him with gratitude, and incite him to bless and praise the almighty, all-wise, and all-good Creator, who hath made and done all these things—man will need no other qualities than those which appertain to his glorious body, nor the addition of an immaterial soul as an ingredient in his cup of bliss, already full to the brim ; and well may he rest content with the lofty destiny assigned him by the mercy of his God through the merits of his Redeemer.

THE END.

Note. — On reperusing the Note on Prov. xv. 10, in Hewlet's Bible, referred to in p 73, the Author thought, that though containing much valuable matter, it did not bear upon the subject of his Essay sufficiently to call for a reprint, and it is therefore omitted.

